

Julian DAVIE her booke

TREATISE OF FAITH. 855. a 9

*Wherein is declared, how a
man may live by Faith, and find
reliefe in all his necessities.*

Applied especially vnto the vse of
the weakest Christians.

By EZEKEL CULVERWELL.

The Iust shall live by Faith.

The third Edition, corrected and
amended by the Author.

EPHES. 6. 16.

Above all, taking the Shield of Faith,

ROM. 15. 4.

*Whatsoever things were written aforetime, were writ-
ten for our learning, that we through patience, and
comfort of the Scriptures, might haue hope.*

LONDON,

Printed by J. L. for William Sheffard, and
are to be sold at his Shop, at the entring in
of Popes-head Alley, out of Lum-
bard streete. 1623.

THE
TREATISE

OF THE

WISDOM OF THE

ANCIENTS

IN THE

ARTS AND

SCIENCES

AND

THE

REASON

AND

THE

WISDOM

OF

THE

ANCIENTS



TO
ALL GODS
People, who haue
enioyed any benefit by
my Ministerie, especially
of my Pastorall
Charge.



Dearely Belov-
ed in the
LORD, al-
though I can-
not but bee
privie to my
selfe, of many defects in dis-
charge of my dutie, which
God required at my hands
toward you, (which I hum-
bly beseech the Lord and
§ 2 you

The Epistle

you to pardon,) yet this hath
beene, is, and I hope shall be,
to the end of my dayes, my
comfort, that I haue not la-
bored in vaine amongst you.
What were my Labours, and
successe thereof, I must ap-
peale to the Consciencences of
you who are yet living; for
you know, that not a few
are now at rest with the
Lord, whose holy liues and
happy ends gaue good testi-
monie hereof. But to leaue
these to the wise considera-
tion of such whom they may
concerne, and to giue vnto
all, to whom these presents
shall come, a iust account of
my proceedings heerein; I
doe professe, that for many
yeeres past; I haue had my
thoughts much exercised a-
bout this prime Grace of
Faith;

Dedicatorie.

Faith; (by which alone wee receiue all saving Grace, and without which, none:) and by long experience, I found, through conference with many of diuers sorts, that very few attayned to the true knowledge, much lesse to the right vse of Faith, eyther in the assurance of their salvation, or well ordering of their conversation.

For to passe over all carnall Protestants, who onely *haue a forme of Godlinesse*, making an outward shew thereof, *and deny the power of it*, in walking after their owne lusts: I haue observed very many, who haue in truth laboured after salvation, yet through want of good direction, haue made forsaking of their sinne, the

1. sort.

2.

The Epistle

ground of their beleeeving;
and so building such a weigh-
tie matter vpon so weake a
foundation, could never come
to such certaintie of their sal-
uation, or constancie in a holy
conuersation, as true Faith
would haue brought them
vnto.

3. Some others I haue seene,
who beeing deeply affected
with the sense of their mis-
erie, and knowing, that there
is no meanes of recouerie,
but by Christ, haue desired
nothing more, then to be de-
livered, and restored by him;
yer these not knowing the
right way how to attayne to
Faith, (by which alone wee
doe receiue Christ, and all his
benefites) haue spent many
yeeres vnprofitably, and vn-
fruitfully.

Others

Dedicatory.

Others there bee, who
perswading themselves, that
they haue Faith, and there-
by be quieted from feare of
condemnation, yet much
wanting the life and power
of Faith, neither so honour
God and their profession,
nor in time of triall, finde
that sound peace and com-
fort, which a liuely Faith
would certainly procure.
By all which it appeareth,
how few they be that haue
attained to the true know-
ledge of Faith, what it is,
how it is gotten and in-
creased, and how to liue by
it.

The consideration wher-
of grieuing my soule to see
so many mistaken in so
weighty a matter, and so
much labour to be lost, hath

The Epistle

beene the chiefe moover of mee, to imploy all my thoughts, how this great e-vill may be redressed.

Wherevpon entring into deeper consideration, how this might be attained, I wel perceiued, that (seeing Gods truth revealed vnto vs in his Word, is the sole ground of Faith,) the onely way to get and keepe faith, is to bee well acquainted with Gods Word; in which I cannot sufficiently admire the wisdom and loue of God, in prouiding such store of heavenly comforts, to relieue vs in all our necessities: so that had wee the knowledge, and the right vse of them, we should then see what were the life of Faith, and the blessed estate
of

Dedicatorie.

of a beleeuier in this world,
aboue all other estates
though neuer so excellent.

✧ These thus being, I gaue
my selfe to the search of the
Scriptures, to find out what
these heavenly comforts
were, which God hath so
abundantly prouided for
our reliefe, in all time of
neede. And to this purpose,
(with no small labour) haue
gathered out all the promi-
ses as well as I could out of
both the Testaments, which
being layd together, made
a great heape of heavenly
treasure, such as any of vn-
derstanding, would greatly
admire & reioyce in: and I
may in truth professe, I was
much affected with the bare
reading of them.

But well considering, that
the

The Epistle

the naked laying downe of these promises, would not be sufficient to direct every one to the right vse & fit application of them, for the beggetting and increasing of Faith: I haue laboured to draw these vnto severall heads, such as in my opinion may containe all our necessities, that at leastwise the weakest sort may more fitly apply them to their severall vses; and so by Faith bee comforted, when all other helps faile them.

If in this my labour I haue not so sufficiently satisfied the desires of the most iudicious: I must content my selfe, that according to the measure of grace received, I haue laboured
to

to bee helpfull to such as
stand in need heereof; and
haue carefully avoyded,
whatsoever I haue thought
might hinder their profi-
ting, and specially all con-
trouersies about Faith, and
haue plainly shewed out
of the Scriptures, what I
haue conceiued to bee the
truth; wherein I may haue
this defence of my failing,
that I haue not had any
guide in this Labour, nei-
ther haue I seene any who
haue in this way gone be-
fore me; and therefore I
entreate my Reverend bre-
thren in the Ministerie,
whose abilities doe farre
exceede mine, that they
would perfect this, which
is but weakely begunne.
And for my part, I will
not

The Epistle Dedicatorie.

not cease to pray, that
this may be as profitable to
others, as painefull to my
selfe, which the Lord
graunt, for his
CHRIST'S
sake.

Ezekiel Culverwell.

To

3

2

THE
VVAY TO
A BLESSED
ESTATE IN
THIS LIFE.

BY *Heute prece*
EZEKEL CVLVERVELL.

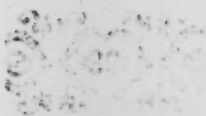


LONDON
Printed by *John Dawson*, for
William Sheppard, and are to be sold
at his Shop, at the entring in of
Popes-head Alley out of Lum-
bard-streete. 1623.

THE
WAY TO
A BETTER

STATE IN

THE



LONDON

Printed by J. D. for
the Author, at the
sign of the
Three Crowns, in
St. Dunstons Church-yard,
near St. Dunstons Church,
in the City of London.



THE
WAY TO
ABLESSED
ESTATE IN
THIS LIFE.



HAT which our
Lord Iesus from
Heaven writ vnto
the Church of
Sardis; Thou hast

Rev. 3. 1.

*a name, that thou livest, but art
dead, may be truly spoken of the
greater sort of not-counterfeit
Professors of the Faith in our
time: for it is cleare by the Text,
that this is not spoken of hypo-
crites, who are starke dead, but*

Many drow
sie profes-
sors.

of such who having some life remaining in them, are in a dead sleepe: for these of whom I speake, take good paines to keepe vp a name of Christiāitie, both in the exercises of Religion, and in their outward behauour, (though in both there be much fayling) but in very truth there is but a little life of faith and loue in all their Profession, as may appeare in their cold and vncomfortable prayers, in their wandering and drowsie hearing of the Word, and vnfruitfull receiving of the Sacraments, and much more in their abuse and neglect of the secret exercises of Prayer, reading, and meditation by themselves, and conference with others, seldome deeply bewayling their estate, lesse reioycing in the assurance of their salvation by Christ, as seldome delighting in God, with a zeale to set forth his glory in every part of their

their life.

Though this be the state of the greater part of those that haue some truth of grace in them, yet may we say againe, that there are with vs, (as in the Church of *Sardus*) *a few names that haue not defiled their garments*, that is, doe liue vnrebukably, and walke worthy their holy calling, having a sweet feeling of Gods favour vnto them, and so can boldly come vnto him in time of need, with assurance that he doth graciously respect them, their prayers, and vnfeigned obedience; who likewise doe more delight themselves in God, then in all earthly things, accounting it their greatest griefe to offend him, and greatest ioy to please him; possessing their soules with confidence and patience in their greatest trialls, looking for the appearing of Christ.

This is that blessed estate to be

A few
worthy.

What a
blessed life
here may
be attained.

Desired by
many, not
attained.

How this
life is at-
tained.

injoyed in this life, which God hath prepared, (though in diuers measures) for the faithfull, all which may well bee contained in this short sentence of the *Psalmist*. *Psal. 37. 4. Delight thy selfe in the Lord, and he will giue thee thy hearts desire:* which I doubt not but all true Christians (when they haue well considered it) would be glad to attaine vnto: But either through ignorance of the way how to attaine it; or through negligence; not putting in practise what they know: they spend many yeares, either securely, or vncomfortably, seldome attaining to that heauenly feasting, which (if they were wise) might be their daily refreshing: whose estate I much tendring, doe endeavour to shew them, how this happie life may be attained; which I conceiue to be onely by a more plentifull feeding vpon Christ by faith. It is without
que-

question, that all and every part of our ſpirituall life is in Chriſt, *of whoſe fulneſſe we receiue grace for grace*: and this is as cleare, that we receiue no grace firſt or laſt from Chriſt, but by beleeving: in which reſpect Chriſt is truly and principally ſaid to be our ſpirituall food, and beleeving to be the true feeding vpon him. Which being ſo, it neceſſarily followes, that feeding ſeldome or weakely, we cannot haue much ſpirituall ſtrength: and otherwiſe feeding plentifully and ſoundly, we ſhall be fat, and flouriſhing in grace, and ſo attaine vnto the bleſſed life ſpoken of.

For the better vnderſtanding and practiſing whereof, this is ſpecially to be conſidered, How every true beleeuer may daily, yea, oft in the day, by faith feed vpon Chriſt, that ſo he may receiue from him all ſpirituall nourishment, for his reſreſhing

Ioh. 1. 16.

Ioh. 6. 27.

35.

34.

How to
feed oft in
the day on
Chriſt.

and strengthening to every good worke.

This is done by setting before vs those sweet promises, which God hath made to vs, for the strengthening of our faith in all our necessities: and, so particularly to apply them to our selues. Whereby we may comfortably assure our selues, that we shall enioy that which God hath promised. Wherein we are first to get the true meaning of that which is promised.

Secondly, To see we haue a good warrant, that this is promised to vs, that therevpon we may conclude, we shall certainly enioy that which God hath promised, seeing he is faithfull who hath promised.

Example.

But seeing this is not well conceived by many, I will make it plaine by example, 1 Cor. I. 30 it is said; *But of him are yee in Christ Iesus, who of God is made unto vs wisdom, and righteousness,*

nesse, and sanctification, and redemption. In which is as much sayd as may be conceived, or desired; the meaning whereof is, that every true beleever, is by Gods spirit made a living member of Christ Iesus, from and in whom, he is made by God a true partaker of all things needfull to salvation: that whereas he is by nature foolish, guiltie, filthy, and in bondage, now in Christ he is made perfectly wise righteous, holy, freed from all his enemies, and so restored to full happinesse. This promise of God being clearly vnderstood, must now be applyed particularly by every beleever to himselfe, thus: Seeing God who is all-sufficient; and faithfull, that in his Word, which is Truth it selfe, promised these great benefits (in which all are contained) to every true beleever, therefore I, who doe truly, though weakely, belecue in
Christ

Christ, may boldly assure my selfe, that all these be mine, and therefore I shall not want any thing needfull for my present comfort, or eternall happinellse. Which whosoever doth daily practise in this manner to maintaine, and increase his faith by application of this, and all other of Gods promises, he shall daily more and more enioy in this life that blessed estate wee speake of.

Pray for
faith.

But for as much as faith is the gift of God, and we cannot further beleue then wee be drawne by Gods spirit, therefore wee must ioyne often and fervent prayer, that God by this meanes would increase our faith.

Not easie.

This may seeme easie to be performed, but vpon better triall, it will not be found so easie to doe it effectually; for besides our owne great vntowardnesse to beleue, I cannot thinke
of

of any dutie, wherein our common Adversary, will vse more cunning, and diligence to hinder vs, then in this: either by keeping vs from the worke, or beguiling vs in it: whereby it comes to passe, that very few doe (to any good purpose) practise the same.

Amongst many lettes which hinder the faithfull practise hereof, I obserue these two, in two diuers sorts of beleeuers. The former in those, who not sufficiently feeling their wants, and too much contented with their estate, doe not so prize Christ, and this blessed estate in him, as may moue them to take this paines, and therefore neuer reach vnto this growth in grace wherevnto they might come, if the fault were not in themselves. The other let is in those who highly prizing the benefit, and earnestly labouring for it, are by the sense of their owne

Two chiefe
letts.

1. Not prizing
Christ.

2. Our vn-
worthines.

vn-

vnworthinelle, so kept downe^r that they cannot with any hope looke vp, for so great a blessing.

Remoue of
the first let.

For the remooving of both these lettes, the first sort are to bethinke themselves, what an vncomfortable account it will be, when God shall call them to it, to see how many yeares they haue spent, with little growth in grace, either to the glory of God, or good example to others, or to the peace of their owne soules. Whereas on the other side, they might haue attained vnto such a sweet life, as would haue beene a heauen vpon earth; namely, *To reioyce alwayes in the Lord.*

Of the second let.

For the other poore soules, who are kept downe with the sense of their owne vnworthinelle, they are to know, that all Gods promises, are free and vnderferved, so as no vnworthines ought to hinder them from beleeving:

leeving: yea, rather they that haue the most sense of their owne vnworthinesse, haue most encouragement to beleeve, for that voice of Christ, *Come vnto me all you that are weary and heauie laden, and I will ease you:* serue not onely for our first conversion, but in all our distresses whatsoeuer, throughout the whole course of our life.

Mat. 11, 28.

If any escape both these lets, and goe about this worke, then will Satan vse all his skill to beguile both sorts: such as are weake and heauie hearted, soone discouraged, he tempts and perswades, they labour in vaine, and doe not beleeue, when indeed they doe, as shall appeare. The other sort who are too well conceited, and light hearted, Satan labours to perswade, that they haue more faith then indeed they haue, and that their case is better then in truth it is.

Satan will beguile;

Some that they beleeue not;

Others, that they haue more faith then they haue.

It

It shall be therefore the wisdom of all who will not be deceived, carefully to examine and try themselves; which that they may the better doe, let them consider of these marks that follow: whereby either sort may certainly iudge of themselves.

Four
markes of
faith not
seene.

1. Griefe
for want of
faith.
2. Constant
labour for
it.
3. True
loue to
God.

For such as conscionably endeavour to nourish their faith in such manner as hath beene shewed, and yet finde no comfort, but feare they doe not beleeue, (when as indeed they doe) these are to discern their faith by such secret operations, as doe certainly shew faith to be there, though it be not seene: namely, An vnfeigned griefe for the want of faith, with an vncessant indeavour for the attaining of it. Againe, A reverent esteeme of God, and hearty affection of vnfeigned loue to him, which cannot be without some former apprehension of Gods

Gods loue to them, which is in many, (though they ſee it not). And laſtly, A tender Conſcience, fearing to diſpleaſe God, even in ſmaller matters, which others little regard. Whoſoever ſhall find theſe fruits, (which cannot come but from faith) may certainly know, that there is a roote of faith grounded in their hearts, though they ſee it not. But ſuch as haue no feeling of their faith, and ſee no ſuch effects in their liues, haue iuſt cauſe to thinke that they haue no faith at all.

As for the other ſort, who are too well perſwaded of themſelues, that they finde comfort in meditating on Gods promiſes, whereas indeed they deceiue themſelues, and haue not that faith they imagine, as their fruits doe ſhew.

This may be diſcerned by theſe notes;

Fiſt, True comfort is vſually

4. A tender
conſcience.

No fruits:
no faith.

Notes of
true and
faſſe com-
fort.

1. True, is
hardly got.

ly very heerdly gotten, with much prayer and labour, and it is oft a long time before this be felt: therefore they who vpon their first thoughts on these promises, finde comfort that they haue part in them, may so farre mistrust, all is not sound, till they shall see some better prooffe thereof: which if they doe not, but for all this will be confident, that all is well, it is to be feared, their comfort is not found.

2. Feare of deceit.

For this is another propertie of that true comfort which springs from faith, especially in young and weake beleevers, that they (so highly valewing the benefit) are very fearefull of being deceived, and must see good euidence, before they will be perswaded, that they haue this saving faith.

3. Poore in spirit,
mourne,
and lowly.

Whereof if they shall be perswaded, yet therewithall is ioyned such a feeling of the weakenesse of

of their faith, and so of all grace, as makes them poore in their owne eyes, and mourne for their wants, thinking lowly of themselves, and more highly reuerencing the graces of God in others. Whereas they who be deceived, are as the *Laodiceans*; rich and wanting nothing, and so bemerry, and too light hearted, thinking too well of themselves, and too slenderly of others, better then themselves.

Another sure marke of sensible faith and comfort, is this; That they that haue tasted of it, can never be satisfied, but still hunger and labour for more: none more diligently vse all good meanes to grow in grace then they: Even as the strong and most healthfull bodie, doth feed better then the weake and sickly. But such as being well satisfied with that they haue, and feele no hunger, nor labour for more, it is evident their faith
and

4 Hunger
and labour
for more.

5. Answerable obedience.

and comfort are not good.

To proceed, and not to gather all that might be added hereto, this shall serue for all; That as like fire, like heate: so like faith, like life, great or small. So that where there is strong faith, there must needs be great obedience, and therefore whosoever hee be that is carelesse of his conversation, and barren in the fruits of a holy life, his faith must needs be weake, if not dead.

Wherefore to conclude, I advise every one, who by these marks shall discern himselfe to be deceived, with fancie instead of faith; to goe about this worke more seriously, and to lay a better foundation of faith, and not to say, he hath found comfort, till he can bring good witness thereof. Which whosoever shall neglect, shall in the end (to say no more) lament his folly, when he who seeing his error, shall more carefully and con-

constantly put in practise this
maine dutie of daily feeding vp-
on *Christ*, shall grow in grace,
and attaine to that blessed life
here, whereof we speake
besides eternall life:
the full reward
of all his
labours.
(::)

FINIS.





¶ To the Christian
READER.

THe leading of a happie
life (the attaynement
whereof, this Treatise
directeth unto) is that
which all desire ; but Gods truth
onely discovereth, and Faith one-
ly enioyeth. In the first *Adam*,
our happinesse was in our owne
keeping: but he, by turning from
God to the Creature, made
prooffe what, and whence hee
was; a Creature raysted out of
nothing, and without the sup-
porting power of Him, in whom
all things consist, subiect to fall
into a state worse then nothing
again. Hence God, out of his

A

in-

infinite Power, and depth of Goodnesse, intending the glory of his Mercy, in restoring Man, would not trust Man with his owne happinesse; but would haue it procured and established in the Person of a second *Adam*, in whom wee recover a surer estate then wee lost in the first: For though *Adams* Soule was ioyned to God, yet that knitting was within the contingent & changeable libertie of his owne will: but now wee are brought to God in an everlasting Covenant of Mercy, by Faith in Christ; who, by taking the nature of Man into vnitie of his Person, and not the person of any, became a publique person, to be Author of eternall salvation to all that receiue him; and so gathering vs that were scattered from God, into one head, bringeth vs backe againe to God, by a contrarie way to that whereby wee fell, that is, by cleaving to God by Faith,
from

from whom wee fell by distrust.
A fit grace for the state of grace,
giving the whole glory to God,
and emptying the Soule of all
selfe-sufficiencie, and enlarging
it, to receiue what is freely
wrought, and offered by ano-
ther. Thus wee come to haue
the comfort, and God the glory
of Mercy: which sweete Attri-
bute, moued him to set all o-
ther Attributes on worke, to
make vs happie. Out of the
Bowels of which Mercie, as hee
chose vs to eternall Saluation in
Christ, so vouchsafeth hee all
things necessarie to *Life and*
Godlinesse. And as the same
loue in God giveth vs Heaven,
and furnisheth vs with all things
needefull in the way, vntill
wee come thither: So the same
Faith which saveth vs, layeth
hold likewise on the Promises
of necessarie Assistance, Com-
fort, Prouision, and Prote-
ction: and this office it perfor-

meth in all the severall stations
of this Life, vntill it hath
brought vs vnto the enioying of
Him, *in whose presence is fullnesse
of ioy for evermore.* Wee see
that same loue in Parents, which
mooueth them to giue an Inhe-
ritance to their Sonnes, mooueth
them likewise to prouide for
them, and to trayne them vp in
experience of their fatherly care.
So it pleaseth our first and best
Father, besides the maine pro-
mise of Saluation, to giue vs
many other rich and precious
Promises, that in take of his
Goodnesse and Truth in these,
wee may at length yeeld vp our
Soules to him, as to our faith-
full Creator, with the more afflu-
ted comfort; and the longer
wee liue heere, bee more rooted
in Faith. *I know whom I haue
trusted,* sayth aged S. Paul. But
alas, how little is that wee know
of his wayes! because wee ob-
serue him not, making good his
word

2. Tim. 1. 12

word vnto vs. *All his wayes are Mercie and Truth*, and euerie word is a tryed word. For the better helpe of Gods people, to know their portion in those good things, which their Father not onely layeth vp for them, for times to come, but layeth out for them heere, as his Wisdome seeth fit: this reverend and holy man of God hath compiled this Treatise, wherein hee layeth open the Veines of Promises, hidden in the Scriptures, to the view of every Christian, and digesteth them in their order: and withall, sheweth their severall value, and vse, for the beautifying of a holy Life, which, Wits lesse exercised, of themselves would not so well haue discerned.

For the benefiting by which Treatise, it will not bee inconvenient to know these foure things.

First, that it supposeth a Reader

Psal. 25. 10.
and 12. 6.

Psal. 31. 19.

7.

grounded in the knowledge of
the Nature and Properties of
God, of Christ and his Offices,
of the Covenant of Grace, and
such like: because as in an Arch,
one Stone setteth another; so
there is such a linking together
of Points in Divinitie, that one
strengtheneth another. For from
whence hath Faith that efficacie,
but because it is that which
is required in the Covenant, to
lay hold on the free Promise?
And whence have the Promises
their strength, but from the
constant Nature of *Ishovah*;
who giveth a being to his
Word, and is at peace with vs,
by the all-sufficient Sacrifice of
the Mediator of the New Co-
venant? Words haue their va-
lidity from the authoritie of
the speaker: Were not Faith
founded on the Word of an in-
finite God, so thoroughly ap-
peased, the Soule would sinke
in great Temptations, whereas
now

now even Mountaines vanish,
before a beleevving Soule. For
what can stand against Christ,
who is able to subdue all to
himselfe? Hence it is, that now
wee are by Faith safer then *Adam*
in Paradise, because wee
have a Promise, which hee wan-
ted. Safer it is, to bee as low as
Hell with a Promise, then in
Paradise without it, because
Faith, wrought by the power
of God, hath what strength
God hath; on whom it resteth,
and therefore worketh such
wonders: God honouring that
Grace, which honours him so
much.

Phil. 3. 21.

But howsoever the knowledge
of these things serveth the argu-
ment in hand; yet it must not
bee expected, that hee should be
long in these things, which are but
co-incident, and should be fore-
knowne: which I speake, because
some of weaker iudgement not
considering the iust bounds of

Treatises, may expect larger handling of some things. Whereas hee hath laboured especially to furnish the Argument in hand, and not to load the Discourse.

2.

In the second place, it must be knowne, that the fruit of these things belong to such as are in Christ, in whom all Promises are Yea and Amen, made and performed. Hee that by the immortal Seed of the Word and Spirit is borne againe, may claime a Title to that hee is borne vnto. These Promises be as well his Inheritance, as Heauen it selfe is. For clearing of this, there bee three degrees of Promises; one of Salvation, to absolute and personall obedience; but this, by reason of weaknesse of the flesh, driveth vs to a despaire in our selues, and so to the second Promise of Life, by Christ: This requireth nothing but receiving by Faith, which is wrought in those

those that are given to Christ, whilest Grace is offered, the Spirit cloathing the words with a hidden and strong power, and making them operative; when they are commanded to beleue, their hearts are opened to beleue. To persons in this state, are made a third kinde of Promises, of all that is needfull in this World, vntill all Promises end in performance: Of both these Promises, and the last, especially this Booke speaketh.

Thirdly, it must bee pressed vpon those that meane to profite, that they resoluē to come vnder Christs Government, and bee willing to bee led by the Spirit into all reuealed Truth. Wisdomē is easie, to such as are willing; and the Victorie is as good as gotten, when the will is brought from Thraldome to base Affections, to resoluē to bee guided: For such a Heart

3.

lyeth open to Gods gracious working, and the Spirit readily closeth with such a Spirit, as putteth not barres of Obstinacie.

4.

Notwithstanding, wee must know in the fourth place, that when wee are at the best, wee shall yet be in such a conflicting state, as that wee shall long after that glorious libertie of the Sonnes of God, after wee haue done the worke God hath given vs to doe. For God will haue a difference betwixt Heauen and Earth, and sharpen our desire of the comming of his Kingdome; which nothing doth so much, especially in times of outward prosperitie, as those tedious combates of the inner man: And yet let this rayse vp our spirits, that it is so farre, that this remainder should preiudice our interest in Happinesse, that thereby wee are driven everie day to renew our clayme to the

pro-

Promise of Pardon, and so to
liue by Faith, vntill this vncleane
Issue be dryed vp. These sowre
herbes helpe vs to relish Christ
the better. Moreover, though
in this Life our endeouours come
short of our desires, and wee al-
wayes allow a greater measure
then wee can attayne vnto: yet
wee may, by stirring vp the Gra-
ces begun in vs, and by suing
God vpon those Promises of his
Spirit and Grace, whereby hee
hath made himselfe a Debtor vn-
to vs; come to that measure,
whereby wee shall make the Pro-
fession of Religion glorious, and
louely in the eyes of others,
and comfortable to our selues;
and so shine farre brighter then
others doe. Why then doe wee
not, in the vse of all sancti-
fied meanes, begge of God,
to make good the Promises,
wherein hee hath caused vs to
trust? Doe wee not, beside Life
of our Bodyes, desire health and
Strength,

strength, to discharge all the offices of civill Life? And why should wee not much more (if the Life of God be in vs) labour after health, and vigour of Spirit, and for that annoynting of the Holy-Ghost, whereby wee may doe and suffer all things, so as wee may draw others to a liking of our wayes? The truth is, Satan laboureth to keepe vs vnder vnbeliefe of particular Promises, and from renewing our Couenant, in confidence, that God will perfect the worke that hee hath begun, and not repent him of his Earnest. So farre as thus wee cherish distrust, wee lye open to Satan. Strengthen Faith, and strengthen all. Let vs therefore at once set vpon all duties required, and bee in loue with an holy Life, aboue all other Liues, and put our selues vpon Gods Mercie and Truth; and wee shall be able, from experience, so farre to iustifie all Gods wayes.

as that wee would not be in another state for all the world. What greater encouragement can wee wish, then that our corruptions shall fall more & more before the Spirit, and wee shall be able to doe all things through Christ that strengtheneth vs?

To make these wayes of God more plaine vnto vs, this paines is taken by this man of God. Not to disparage the labours of other holy men, (as farre as I can iudge) there is no thing in this kinde more fully, iudiciously, or saporily written, with greater evidence of a Spirit, perswaded of the goodnesse and truth of what it sets downe. And though (distinct from respect to the Author) the Treatise deserueth much respect, yet it should gaine the more acceptance, especially of those that are babes and young men in Christ, that it is written by a Father of long and Reuerend esteeme

esteeme in the Church : who
hath begun in all these rules to
others. As for our bodies, so for
our soules, we may more secure-
ly relye on an olde experienced
Physition. He commendeth it
vnto thee, having felt the kind-
ly working of it vpon himselfe.
The Lord by his Spirit convey
these truths into thy heart, and
vpon good felt hereby in thy
soule, remember to desire God,
that hee may still bring forth
more fruit in his age, vntill hee
hath finished his course with cre-
dit to the Gospell, and an assured
hope of a blessed change.

Graves Inne.

RICHARD SIBBS.



TO THE CHRISTIAN READER.

IF any Grace (and if not
Grace, what else?) doth
deserue so to bee com-
mended vnto the people of
God, as they may bee set on
fire with desire of it, till their
desire be satisfied; surely a-
mong, and aboue all other
Graces, the Mother and
Nurse-grace, the Queene &
Soveraigne Grace, which
brin-

To the Christian

bringeth forth, and breedeth
up, that nourisheth and che-
risheth, that commandeth &
ordereth all other Graces, eue
FAITH deserueth as much.
FAITH I say, which is to the
soule, as the soule is to the
body, The life of it : and to
the little world, as the Sunne
is to the great world, The
light of it : thus which war-
meth, quickneth, comforteth,
encourageth the person in
whom it is. Doth it not then
deserue the best paines of the
most iudicious, and industri-
ous Divines to set it out?
Great paines hath beene taken
hereabouts by me of good note
and name. So much, and so
well hath beene vttered and
published on this subiect since
the latter spring of the Gos-
pell, as to utter and publish
any

READER.

any more, may be thought to
doe no more then what hath
beene done before : yet with-
out preiudice to any other, to
the praise of Gods Grace in
the Author of this Treatise,
be it spoken. Never any tooke
such paines to so good purpose
in and about the Foundation
of FAITH, as he hath done.
The only, true, proper Ground-
worke of FAITH is Gods
promise. Whatsoever is pro-
mised may safely be beleaved,
whatsoever is beleaved with-
out a promise, is presumed.
As FAITH is the life of the
soule, so Gods promise is the
life of FAITH. Desirest
thou FAITH? Take notice
of Gods promises. Woul-
dest thou haue thy FAITH,
like the light in the LORDS
Sanctuary, never to goe out?
Acquain-

To the Christian

Acquaint thy soule with Gods
promises, know them, medi-
tate on them, conferre about
them: let them be continually
in thy minde, memory, heart,
and tongue. If thou findest
it too hard a taske for thee to
finde them out, to ranke them
in order, and to make fit ap-
plication of them (which is in-
deede an hard taske,) Behold
here God hath sent EZEKEL
CULVERWELL, as of olde
hee sent EZEKEL BYZI, to
set out the promises of GOD
more plentifully and perti-
nently then ever before: and
that to breed FAITH, where
it is not: to strengthen it,
where it is weake: to settle it,
where it wavereth: to repaire
it, where it decayeth: to ap-
ply it aright to every neede:
to extend it to sanctification

READER.

as well as to iustification: and to point out the singular vse of it in matters temporall, spirituall, and æternall.

The subject matter of this Treatise is fit to be undertake by a man well exercised in the holy Scriptures, and well acquainted with the disposition of mans heart towards these promises. Such an one is hee who hath penned & published this Treatise. His exercise in the Scripture hath enabled him to gather together heapes of promises. His experience of the disposition of mans heart, (having percingly dined thereinto through much friendly and familiar conference with sundry sorts) hath enabled him to set those heapes in a fit and due order. What I say of him, I know of him; for from mine
infancy

To the Christian

infancy haue I knowne him,
and vnder his Ministry was
I trained vp in my younger
yeares : he being at the least
two and twentie yeares elder
then my selfe. Now because of
all the Ministers that ever I
knew, he hath beene one of the
most painefull, faithfull, and
powerfull, gine me leaue, good
Reader) to set downe some-
what of his practise for a pat-
terne to others. What manner
of entering vpon his pastorall
Charge hee had, is not un-
known to them that were vnder
his Charge. Very few, if a-
ny at all, did he finde fit to re-
ceiue the holy Communion :
which moved him by the space
of many moneths fro morning
to night, euery day in the week
to instruct in the first Oracles
of the Word of God, every one
under

READER.

under his Charge, sometimes one by one severally, and other times many joyntly together: which hee did with such successe, as there were but few that were not able to give a reason of their hope to be saved, and so were admitted to the Lords Table.

From which time, ever after, so long as hee continued there, he had weekly meetings in his Church for all sorts, distinctly on severall dayes to Catechise them in the Principles of Religion: whereby (I am perswaded) hee did more good then by Preaching, which yet was very powerfull, and not in vaine. For as his owne, & his hearers labours, in teaching and learning abounded, so God gaue answerable fruits in obedience to the Word. For

To the Christian

as the Lords day was very religiously observed: so the foule sinnes, whereunto people vntaught are vsually given, were there abandoned, and all contentions among neighbours so layde aside, as most lovingly they came to one anothers house. And though there were many poore, and none greatly rich, yet did none of the poore beg abroad for food, but were relieued at home.

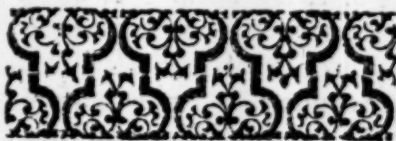
Among other evidences of the power of Gods Word among them, I will record one, a very remarkeable one, and worthy to be had in more frequent vse. It was this: In time of great dearth of Corne and other foode, there was order taken by publique Authority, that euery Family should forbear one meale in the weeks,

READER.

weeke, and upon the Lords day bring the value of it to the Collectors for the poore. This being faithfully performed by them all, therewith they did provide good Corne, which cost eight or nine shillings the Bushell, & sold it to the poore at twelue pence the Pecke, and yet reserved a good stock to set the poore on work. These, and many other good workes were done under his Ministry, who was ready on all occasions to presse the Doctrine of Faith: so as the Preaching of Faith hindereth not the performãce of good works. This Treatise will giue evident prooffe thereof. Well vse his paines, and thou shalt not lose thy paines.

William Gouge.

LEADER



A
TREATISE
OF FAITH.

Wherein is declared how a
man may liue by Faith,
and find reliefe in all
his necessities.



IT is a matter
much to bee la-
mented, that in
this cleare light
of the Gospell, so
few attaine to the right end of
the Gospell, which is to liue by
faith, as we shall see by and by
further laid open to such as will
consider.

Few attaine
the end of
the Gospell.

B

For

Vnregenerate.

For to say nothing of all vnregenerate men, who neuer felt any worke of Faith for their true conuersion, and therfore could neuer finde any sound comfort of their saluation.

Regenerate

The matter that I complaine of is this, That many of Gods children, who haue some true faith, and hope to be saved by Christ, (as they professe, and others in charitie are so to conceiue of them) doe not inioy that sweet life and blessed estate in this world, which God their Father hath provided for them, and they full well might attaine, were not the fault in themselves.

Smal comfort.

The truth hereof may appeare in these two things especially.

First, that so few doe hold fast that ioy in the holy Ghost, which might comfort them ouer all the discouragements of this life, either in forgoing the sweet delights of this world, or in patient bearing the manifold troubles of

of this life, which vsually are their portion.

Secondly, that so fewe doe cast out such a sweet savour of holy conversation, as might make *those that dwell under their shadow* (as the Prophet speaketh) *to giue a scent like the Wine of Lebanon.*

Little conscience.

Hos. 14. 8.

Or to speake more plainely, they be not many even of those who take vpon them the Christian profession, who haue gotten that certaintie of their salvation, and constancy in holy conversation, which might abundantly comfort themselues, and moue others to desire and labor to be like them.

To proue these to be so, is not hard, the life and practise of the most of our professors daily witnessing the truth hereof.

The consideration of these, hath oft and long moved me, to seeke how this great euill might be redressed, & to make knowne

by Gods word, how all Gods children may inioy this large allowance of their Father, to liue comfortably, and to die happily, so farre as in this vale of misery may be attained, whatsoever shall bee said or done to the contrary by any adversary notwithstanding.

Remedy.

Hab. 2. 3.

Rom. 1. 17.

Gal. 3. 11.

Heb. 10. 38.

This seemeth vnto me, to be notably set out vnto vs in that one sentence, *The iust shall liue by Faith*; which for the excellency thereof is often repeated, both in the old and new Testament, and confirmed by the examples of Gods worthy servants in the ages, as is plentifully to be seene, *Hebrewes 11*. The true meaning whereof is this, that the man who is now accounted iust and righteous before God, being iustified and sanctified by *Christ*; as he first was made aliue by the holy Ghost through faith, receiving *Christ*: so likewise by the same faith he is to receiue in and from

from Christ, the continuance of this life, both in all comfort that he shall receive all needfull blessings, and in all good conscience, to yeeld vnto God all required obedience: Wherein are laid downe two maine pillars of our holy profession.

One, that all grace which wee want, is alone in Christ, and from him to be received by vs, that it may be ours.

The other, that all this grace which is in Christ for vs, is made ours onely by faith, wherevpon followes this our principall conclusion, in this Treatise intended; That the onely way to attaine to all comfort in Gods favour, and conscience to liue a godly life, by which alone our life and death bee happie; is to get, keepe, and increase this precious gift of faith, whereby alone *we receive Christ, and in him all things pertaining to life and godlineſſe.*

Two maine
pillers of
our profes-
ſion.

2 Pet. 1. 3.

Now to come to a more full opening, and so to a more plentifull vse of these so heavenly matters, especially for such as most need helpe herein: this must bee laid as the foundation of all this building.

That man being created of God, perfectly holy and happie, and having by his disobedience vtterly lost both, and cast himselfe and all his posteritie into the contrary misery of sinne and damnation, so that neither hee himselfe, nor any other creature was able to deliver him out of this misery, and restore him to former happinesse.

It pleased the divine Maiestie to ordaine, that the second person in Trinitie, the onely begotten Sonne of the Father, should assume and take to his divine nature, the nature of Man, that so he might become a meet Mediatour betweene God and man, to which end the divine Nature sanctified

sanctified the humane nature which he tooke, and filled it with all grace for vs; whereby he was made Iesus Christ our Lord, *That of his fulnesse wee might receive grace for grace*, that is, in stead of that grace which God gaue man by creation, and hee lost by disobedience, and God long before promised, and shadowed in the Ceremoniall law, and required in the Morall law, in stead hereof (I say) we haue in Christ fully and truly all grace needfull for our salvation, and to bring vs to a farre more excellent estate then wee lost by our transgression.

All which are most sufficiently by the Apostle drawne to foure heads.

But, *ye are of him in Christ Iesus, who of God is made to vs wise-dome, and righteousness, and sanctification and redemption.* In which Scripture I desire may be observed, specially these two things, as

All grace is from Christ.

Ioh, I, 16.

I. Cor. I.
30.

Two obser-
uations.

most pertaining to our purpose.

1. First, that the Wisedome, Iustification, Sanctification, and Redemption, whereby any sinner naturally foolish, guiltie, defiled, and in bondage, is made wise, iustified, sanctified, and redeemed, is all & alone in Christ, who is made of God vnto vs all of these; that is, hee himselſe wrought all these things for vs, and giues them freely to vs, and no other way can any man have any of these, but from and in Christ, as is expressely said in the first words of this verse, where it is said, that *ye are of him*, that is, of God *in Christ Iesus*: that is, made by God one with Christ, set into him (by faith) as shall in the second generall point bee shewed.

2. Observa-
tion.

Many seeke
to be iusti-
fied by
Christ, not to
be sanctifi-
ed by him,

The other speciall point, which I thinke meet in this forenamed Scripture to be observed is this;

That whereas all who looke to be saved by Christ in all the ac-
cu-

cusations of their conscience for any sinne, doe runne to Christ alone for pardon of their sinne: yet many of them being overcome by their corrupt nature, and so falling into sinne, doe pray to God for more grace to mortifie the same, and doe purpose and strive to master it (both which must be done) but these men not so cleerely seeing, that all power to mortifie all sinne, and to practise all good duties, lieth onely in Christ, and must from him be received by vs; that so we may prevaile; herein they faile, that not receiving this power from Christ, nor well knowing how, doe lose much labour, and in long time get small victory; yea, rather many times their corruptions get strength over them.

The chiefe remedie of this evill I take to be this, that as wee obtaine pardon of sinne, and bee iustified by applying Christ v^r.

Remedy.

to our selues: so we in like manner must apply Christ vnto our selues for our sanctification, being no more able to purge our selues, then to iustifie our selues.

Ioh. 15. 5. This is liuely represented vnto vs by the parable of the Vine & the branches, that as the branch receiues all sap, whereby it is fruitfull, from the Vine, so doe we from Christ; therefore hee himselfe saith, (*without me yee can doe nothing*) and to like effect the Apostle speaketh plainly, *neverthelesse I liue, yet not I, but Christ liueth in me.*

Gal. 2. 20.

The reason hereof is as manifest, that mans nature being so wholly corrupted, that hee hath no inclination, much lesse ability to doe Geds will, Christ taking mans nature, hath so sanctified it in his owne person, that it is able perfectly to please God, which puritie of his nature being in some measure communicated to vs sinners, we are *changed into the*

2. Cor. 3.
18.

same

same Image from glory to glory, even as by the spirit of the Lord; which the Apostle Peter calleth to be partakers of the diuinenature. By all which and the like many, it is evident, that as all our comfort for our full and free Iustification must be had from and in Christ alone; so all the power whereby wee may mortifie our corruptions, and performe all holy duties, lyeth in Christ alone, and must bee had in and from him. And thus much for the former generall point, that all grace we want is in Christ.

Now for the second, that Christ, and all grace in him, is receiued by faith, *Wee are well to weigh the nature of this faith, what it is, and how it is gotten and kept: that so we may liue by it, wherein this is to be remembred, that in this busines, we haue nothing to doe, but with a true sauing faith, which is vsually termed a Iustifying faith, not for that it doth*

2. Pet. 1.4

2. Of faith.

doth properly for any worthinesse in it selfe, or by any efficacie in it, make righteous, but only for that as a weake hand it receiveth Christ our righteousness, who hath fully wrought all righteousness for vs, and freely bestowed it on all those who receive him by this hand of Faith. Now then to say what this Iustifying Faith is, (howsoever many learned Divines haue diversly defined, or described it); I conceive the whole summe of it, may thus be sufficiently set forth unto vs.

What Iustifying
faith is.

Iustifying Faith is a beliefe of the Gospel, whereby I receive Christ offered unto me in the same,

This is plainly to be seene in this Scripture, among many other, *Iohn 1. 12. But as many as received him, to them hee gave power to be the sonnes of God, even to them that believe on his name.* Which I desire may be well considered, for that so many be deceived

ceived in this matter of Faith, and that diversly : who all by the sight of truth may bee drawne into the right way, and so finde that sweet and precious fruite of Faith, which so few attaine vnto. For the better vnderstanding whereof, we are to obserue two speciall points pertaining to the nature of this iustifying faith.

1. *First, what it hath in common with all other kinds of faith.*

2. *Secondly, what is speciall, whereby it differeth from them all.*

For the former, I call it a beleefe, which is a giuing credit to that which is spoken, whereby a man is assured, that it is true which is spoken ; which assurance may be more or lesse, according to the perswasion wee haue of the truth of the speaker.

Faith is a beleefe,

Now, the matter to be beleev-
ed is here said to bee the Gos-
pell. That is, the glad tydings of
Reconciliation made by Christ
Iesus

What is to
be believed,
Gospel.

Iesus betweene God and man, which though it be diversly, and in sundry speeches set out vnto vs in holy Scriptures, yet all is most sufficiently contained in this one sentence delivered by Christ himselſe, *Ioh. 3. 16.* For God ſo loved the world, that he gaue his onely begotten Son, that whoſeuer beleeveth in him, ſhould not periſh, but have everlaſting life; wherein this is evident, that the matter to be beleevd vnto ſalvation is this.

That God the Father mooved by nothing but his free loue to mankinde loſt, hath made a deed of gift and graunt of his Sonne Chriſt Ieſus vnto mankind, that whoſoever of all mankinde ſhall receiue this gift by a true and liuely faith, he ſhall not periſh, but have everlaſting life, which the ſame Apoſtle expreſſly ſaith, *1. Ioh. 5. 11.* This is the record, that God hath given to vs eternal life; and this life is in his Sonne,
meaning,

meaning, that this it is, which God hath witnessed for vs to beleue, which *bee that doth not, makes God a lyar*; and shall most iustly be condemned therefore; this then is the first thing in true faith to be considered, that every soule to whom God sendeth this message of the Gospell, doe truly beleue and giue credit vnto it to be true, that God hath made grant of Christ to sinners, so that if he accept this grant, he shall be saved. This is that faith which in Schooles is called Historicall, because it goeth no further then to giue assent and credit to the story of that which God speaketh to be true, which one may beleue for another; and therefore this cannot bee true iustifying faith, and this may bee in those that know they are bidden to the Wedding, yet refuse to come. So that though this be necessary to true iustifying faith, yet it is not sufficient: therefore in
iusti-

The second special worke of faith, is to receiue Christ offered vs in the Gospel.
2. Pet. 1. 3.

iustifying faith there is required another & more speciall worke; namely, *to receiue Christ, and life in him offered in the Gospel*, which was the second generall point to bee considered in the nature of this iustifying faith. Namely, that beside the assent of the mind and iudgment to the truth of the Gospel, wee giue consent with our heart and will, and so willingly and gladly accept Gods gift of Christ, whereby indeede hee is become ours, and wee his: and so wee in him *bee made partakers of all things pertaining to life and godlinesse*, as the Apostle Peter speaketh, where I would haue this specially to bee marked, that he saith, this is by the knowledge or acknowledging of him, which I vnderstand to be by true faith, whereby we know and acknowledge Christ to be ours.

This I the rather obserue, for that I see some honestly minded; herein beguiled, to imagine that
a man

a man may be a true member of Christ, and so be iustified, before hee thus actually belecue, and thereby apprehend Christ. I deny not but that some weake in faith may feare that they do not belecue, and that they haue not apprehended Christ, when in deed they haue apprehended him, though they feele it not; who may be discerned partly by their heauines for want of sense of faith, but especially by their loue they beare to God shewed manifold wayes, wherof we shal heare more in the triall of faith.

But that he who neuer apprehended Christ by beleeuing, should ordinarily bee a member of Christ, I cannot see; sure I am, the Scripture constantly speaketh otherwise, as *1 Ioh. 1. 12.*

As many as received him, to them hee gaue power to be the sonnes of God, euen to them that beleene in his name. And to like effect often, that wee are all the children of God by

No member of Christ without faith,

Gal. 3. 26.

Gal. 2. 20.

Ephe. 3. 17.

by faith in Christ Iesus. That we live by faith of the Sonne of God. That Christ dwelleth in our hearts by faith.

In which and the like many, it is evident, that faith is the Instrument whereby wee receive Christ our righteousness and life. And this is the constant opinion of all sound Divines, (so farre as I know.)

Thus then we see that the very nature of faith consisteth in the true acceptation of Christ, proclaimed in the Gospell.

How faith
is gotten.

2. Points,

1.

2.

Now followeth to be considered how this faith is to be obtained and increased, that so wee may live by it, wherein we have these two points to be observed.

1. *First, what is the ground of faith?*

2. *Secondly, how faith is hereon builded.*

But before, this blockke (at which so many stumble) is to be removed, That we yet speake
not

not how a man that hath faith may know it to be so, (whereof more in his place) but how one that indeed hath not apprehended *Christ by faith, may attaine unto it.* So that here onely wee seekethe causes which beget this faith, not the effects of faith, which onely prone we haue it.

Many not discerning this difference, doe much mistake, and being asked what caused them to beleue, they say, because they haue truely repented, and changed their course of life, which if it proceed not from faith, is not so much as a sound prooffe of faith, much lesse can it bee any cause to drawe them to beleue.

By which mistaking it comes to passe, that such persons building their faith vpon their life, (which is subiect to many changes) can never haue sound and stedfast faith) but a staggering & vnconstant opiniō at the best. We haue

Not here
how we
know we
haue faith.

Causes and
effects of
faith differ-
ring.

haue neede therefore to looke for a more sure ground whereon to build our faith, which must stand against so many and mighty stormes, wherewith it is so v-
sually assaulted.

The onely
ground of
faith is
Gods truth
Reason
why.

The onely firme ground of this sauing faith is Gods truth, reuealed in his word, as is plainly taught, *Rom. 10. 17.* So then faith commeth by hearing, and hearing by the word of God. And so likewise it is said of the *Ephesians, 1. 13.* That they by hearing the word of truth the Gospel of saluation beleeued; which is as manifest to reason, in that there is not any thing in heaven or in earth, which can testifie to vs such good will in God to saue vs; but wee must haue Gods owne word to witnesse this vnto vs, and all little enough. It is a matter so incredible that the holy and iust God, who cannot abide any iniquity, but will certainly giue to euery sinne his due punishment,

Heb. 2. 2:

ment, yet of his owne free mercy hath giuen and granted to poore sinners eternall life.

Therefore hath the Lord so often, and so evidently spoken no lesse, that hee might thereby moue vs to belecue, as *1 Iohn 5. 11.* expressly affirming. This is that which is testified, *That God hath giuen vs eternall life; and this life is in his sonne.* For our further confirmation wherein, it is said, *vers. 7.* that this is witnessed both by *three witnesses in heaven.* The first, *the Father*; the second, *the Word*: that is, *the sonne of God, the second person in Trinitie*; the third, *the holy Ghost*, which three be one diuine nature, and testify the same things; as also by three witnesses on earth, all which be in every true belecuer, and none els. The first, *the spirit*; the second *the water*; the third, *the blood*, which agree in one, witnessing the same things, whereby are meant. By the first our spirit; by the second,

cond, our sanctification: & by the third, our iustification, that in the mouth of so many witnesses, this truth, which of all others is the greatest (yet most hardly received) may stand sure for the consolation of all beleevers, and convictiō of all vnbeleevers, &c.

To which is further added, *vers. 10. Hee that beleeueth in the Sonne of God, hath the witnesse in himselfe, he that beleeueth not, God hath made him a lyar, because hee beleeued not the record which God witnessed of his Sonne.*

The selfe same word of life is in sundry other Scriptures published vnto vs; because the Lord knoweth we haue need to heare of it continually; wee are so full of doubting in time of temptation: therefore our Sauour himselfe proclaimeth this glad tydings. *Ioh. 3. 16. For God so loved the world, that hee hath given his onely begotten Sonne, that whosoever beleeueth in him, should not perish,*

perish, but haue everlasting life: and vers. 17. For God sent not his Sonne into the world to condemne the world, but that the world through him might be saved.

So likewise Ioh. 12. 47. I came not to condemne the world, but to saue the world.

Againe, 1. Ioh. 2. 2. If any man sinne, we haue an advocate with the Father, Iesus Christ the Iust. ver. 3. And hee is the Reconciliation for our sinnes, and not for ours onely, but for the sinnes of the whole world.

And Ioh. 1. 29. Behold the lambe of God, which taketh away the sins of the world.

So the Apostle saith, 2 Cor. 5. 19. For God was in Christ reconciling the world vnto himselfe, not imputing their sinnes vnto them, and hath committed to vs the Word of reconciliation.

In all which, and many other Scriptures, this is manifest, that God in his word hath made a generall offer of salvation in Christ, and

and inviteth all (to whom hee sendeth his servants, the Preachers of his Gospell) to come to Christ, that they might be saved, as is plaine in the Parable of the Wedding, *Mat. 22. 1.* which is therefore called the Gospell, that is, good newes : because it bringeth forth this glad tydings of *great ioy that shall be to all people,* as the Angels of the Lord tolde the Shepheards at the birth of Christ, *Luke 2. 10.*

Mark. 16.
15.

And this is the same which our Lord Iesus himselfe after hee had finished his whole work of mans Redemption here on earth, and was to ascend vp to his Father, to prepare a place for all his members, commanded his Apostles, & so consequently gaue in commission to all their successors, the Preachers of the Gospell, to proclaim and *publish this Gospell to every creature* : that is, to every man and woman, that so every soule, to whom the sound of the

Gos.

Gospell should come, might haue sufficient ground whereon to build their faith and be saved, or be made without excuse for neglecting so great salvation, which at the first began to be Preached by the Lord, and afterward was confirmed by vs that heard him, Heb. 2. 3. This then is the onely ground whereon saving faith is builded.

Namely, this generall pardon proclaimed in the Gospell to poore sinners, which I haue very plentifully proved, for that it is not well considered by many, who faine would belecue, yet being ignorant hereof, doe long time pine away with griefe, for that they see nothing which might make them (being so vile in their owne eyes) so bold as to belecue that there is any such loue in God towards them, as to giue Christ vnto them.

Why many
belecue
not.

Others more dangerously presume of Gods favour without a-

How to
build faith
on the
Word.

Three con-
siderations.

What is
said.

ny such ground whereon they build their perswasion; but onely on the outward change of their life, which often is found deceitfull as was before shewed.

Now followeth how a poore sinner (yet void of saving grace, and finding nothing in himselfe, which may make him bold to beleue) may build vpon this ground, that so he may attaine to true faith, wherevnto these three considerations be necessary.

First, *What is said.*

Secondly, *To whom?*

Thirdly, *By whom*, that so he may haue good warrant to beleue that he shal enioy this mercy offered.

For the former, the poore distressed sinner is to weigh with himselfe, that in this Gospel, and glad tydings of salvation is proclaimed and freely offered forgiuenesse of sins through Christ, as is plaine by the Apostle *Paul* his Preaching to them at *Anti-*

ech.

sch. Act. 13. 38. Be it knowne unto you, therefore men and brethren, that through this man is preached unto you forgiveness of sinnes, where, as in all the former Scriptures, and in many others, Christ and all his benefits for our iustification, sanctification, and full glorification is the matter offered, which being that which every humbled sinner most desireth, how can it be but welcome newes to heare, that there are such things prepared and offered as hee most desireth, which must needs moue him oft to sigh for the same, and say, Oh that I might once haue my part in this vnestimable treasure: but presently comes into his minde his owne vnworthinesse, which drives him as farre backe from all hope, that euer any such as he should haue part therein, wherein many a poore soule doth remaine a long season, because he cannot see any thing which

2. To
whom.

Laden with
sin be speci-
ally called.

Mat. 28. 18.

Heb. 7. 27.

might make him bolde to be-
leeue, that there is any such be-
nefit prepared for him.

For remedie whereof he is in
the second place deeply to weigh
this wonderfull mercy of God,
who so freely offers this great
benefit of Christ, and all his me-
rites, not to the righteous, but to
sinners; yea, to all without excep-
tion, to whom the Gospell com-
meth, as wee haue scene in the
former Scriptures, where the
ground of faith was laid; And
because such as haue most see-
ling of their sins, are most feare-
full, and hardliest brought to be-
leeue that this is tendered to
them: therefore are they more
especially called, as appeareth,
Mat. 11. 28.

Where Christ himselfe having
proclaimed, that all things are
delivered to him of his Father;
meaning as else-where, that all
power is giuen to him, whereby he is
perfectly able to saue all them that

come

come vnto God by him, inviteth all that labour and are heavy laden to come vnto him, promising that he will ease them; whereby every poore sinner, who feelles his wo-
full estate, by reason of his sinne, and Gods curse hanging over his head for the same, may certainly know that he is the party whom Christ calleth to come to him, and to whom this benefite of Christ and salvation in him is freely offered, that so he may be somewhat more raised vp, to conceiue hope, that he shall in due time enioy the same; to which end every one who faine would belecue, is to consider, that as there is no grace in any, why he should hope for such fa-
uour at Gods hand, (for Gods mercy in preparing and offering his Sonne a redemption for sinners is altogether free and vnde-
served) so on the other side, there is no sinne which ought to hin-
der any one from receiving par-

Gods grace
is free.

A fit comparison.

What must
moue a
sinner to
come to
Christ.

don so freely offered vnto him : but rather as the greatnes of the disease should more hasten the sicke to seeke to such a Physicion as can cure all diseases, and not keepe backe such as be called to be cured : so no heinousnesse of sin should driue any from comming to Christ, (who is able and willing to cure all that come vnto him,) but rather hasten the poore sinner more speedily to come to Christ, and so much the more, for that Christ shall haue greater glory in pardoning great offenders, and more loue from them being pardoned. As a Physicion shall haue more credit in curing great then small diseases. So then the maine thing that must moue & draw a poore sinner to come to Christ to be eased, is the free mercy of God offering Christ without exception to all that being laden would be eased, which every one must apply to himselfe, that seeing it hath

hath so pleased God to send these glad tydings to him, to call him, command, and beseech him to receiue this grace offered: therefore he need not feare, but may boldly beleue and receiue Christ offered to him, as we shall further heare by and by.

For our further helpe, wherein, in the third place it shall be highly needfull, well to weigh who it is that maketh this great offer vnto vs miserable sinners, even God himselfe, who is both 1. *able*, and 2. *willing*, and 3. *faithfull* to performe what he promisseth; all which are so manifest that they need no prooffe for the truth of them.

But wee haue neede oft to set them before vs for our vse, to strengthen our faith in making vs more boldly to relye on Christ.

To this end are specified these testimonies of Gods power, mercy, and truth so often repeated in

3.
Who promisseth.

1. Gods power.

Psal 78.19.

Gen. 18.14

Num. 11.

23.

the Scriptures, that wee might haue them ever before vs to vpholde vs against our doubtings, and feares, whereof our nature is full; for though in generall none will denie but God is Almighty, yet it may appeare in al ages, not onely the wicked, but even Gods children haue doubted of Gods power, as though he were not able to helpe them, as it is evident in Gods people in the Wilder nesse, in their often murmurings through their distrust of Gods power, *Can God furnish a Table in the wilder nesse.* For this cause was the Lord so often constrained to oppose his Almighty power against their distrust. As for *Sarabs* laughing, thinking it impossible shee should haue a child, the Lord said to *Abraham*, *Is any thing hard or impossible to God.* And againe to *Moses* obiecing *Whether all the fish in the Sea should be gathered for food for Israel in the Wilder nesse.* The Lord answered

swered, 7s th: Lords hand waxed short, thou shalt see whether my words shall come to passe or not.

The like many, whereby it appears to be a great cause of vn-beliefe, that looking too much vpon the impossibilities, which are apparent to vs, & not opposing to them Gods power, we so despaire of helpe, as is most sensible to be seene in poore afflicted consciences, whose chiefest feare and doubts are, that their sins are greater then can be forgiven, and they thinke it an impossibilitie for such as they are to be saued.

Who now knowing by Gods owne word, that salvation in Christ is freely offered and proclaimed even to them, though never so vilde & vnworthy, and that by God himselfe, who is of all power in *heaven and earth to do whatsoeuer he will*, & to whom nothing is impossible: this may bring the afflicted and desparing

One cause
of vnbe-
liefe.

Psal. 115. 3

135. 6.

Ier. 32. 27

Weakest
faith,

2. Goodnes
and mercy
of God.

sinner at least thus farre as to say then it may be, God will be mercifull vnto me, wherein I doubt not may be found some true faith in apprehending the mercy offered though so weake as cannot be discerned or felt by the beleever himselfe, & this I should take to be the lowest degree of faith.

For the further strengthening whereof, it shall be much availeable for all such as yet feele not their faith, and for every weake beleever, to cast their eyes vpon the wonderfull mercy and goodnesse of God, which alone maketh him so loath to cast away any poore sinner, and so willing to saue even his enemies, and ranke traytours against his high Maiestie. Here if ever, is a fite place for all such Scriptures, as set out Gods mercy to poore sinners the more to perswade them to belecue, as that of *Ezekiel*, 33. 11. where the Lord sweareth by himselfe; saying, *As I liue saith the*

the Lord, I haue no pleasure in the death of the wicked, but that the wicked turne from his way and liue; turne yee, turne yee from your euill wayes, for why will ye die ob house of Israel. And tolike effect is that of Saint Peter, *That God is not willing that any should perish, but that all should come to Repentance.* Which Scriptures and many the like, are not to be vnderstood of Gods determining will and decree, but of his revealed and approving will, which hee would haue vs to know and belecue, that thereby wee might be drawne to rest our selues vpon him for salvation; which whosoever (though never so great sinner) shall doe, he shall not perish, but haue everlasting life.

This then is that sure foundation of faith, whereon all that truly belecue doe build: namely, the rich and free mercy of God revealed in the Gospell, wherby all that shall be saved be drawne

2 Pet. 3. 9.

Obserue,

Foundation of faith.

Vse.

drawne thankfully to accept this mercy so freely offered to them, being yet starke dead in their sinnes, and voyde of all saving grace; and therefore all they who looking into themselves, & finding nothing to draw them, but all to driue them from hope of life, are often and much to set before them this vnspeakable & vnvaluable mercy of Almighty God, as in preparing such a remedie for all our misery; so in making so free a graunt thereof, in the Gospel to all sinners, excepting none. And now more specially intending it to them: so that they may boldly accept this mercy in Christ offered to them, and shall not sin but please God therein, that thereby they may be drawn on in a further degree to beleue to finde mercy at Gods hands: whervnto if one thing be added, I see not what can be wanting, to make the sinner bold to lay hold vpon Christ with all his merits
so

so freely offered to him by God, who is so able and willing to bestow *Christ* even vpon his enemies.

This one thing I meane, is Gods truth and faithfulness in performing with his hand, whatsoever commeth out of his mouth; as *David* and *Salamon* oft professed, which howsoever (as before I spake of Gods power) it is confessed of all, that God is both faithfull and iust in all his promises; yet nothing is more common then in time of tryall to distrust and feare God will not be as good as his word, at least whatsoever is said; wee feare we shall perish; we need not seeke for prooffe heereof, which is so recorded in the liues of the most worthy seruants of God, who are otherwise highly commended for their faith: he that hath any in-sight into himselfe may see too much of this in himselfe, how ready we are to call in-

to

3.
Gods truth

to question Gods truth, when God deferreth the helpe we looked for.

To passe by all others, and to see this in the matter we haue in hand : from whence is it, that so few of those that be truly humbled in the sight of their misery, who know and desire Christ; yea more, who haue heard and in generall beleueed the Gospell, that it is the glad tydings of salvation, that Christ bids all that be heauie laden to come vnto him, & he will ease them? What is the cause, I say, that so few of these, doe so lay hold on Gods word, as to beleuee and to rest assured of their salvation by Christ?

Why so
few hum-
bled, be-
leeue.

I know no better answer then this, that when it comes to our selues, wee cannot beleuee God will performe his word to vs; some thing or other will be objected by our vnbeleeuing hearts, why we may not beleuee.

Against

Against all which, wee haue no other Buckler to holde out but Gods truth, as *Psal. 91. 4. His truth shall be thy shield and buckler*; which is such, that hee cannot lie nor deceiue. To this end it is that God is called *the God of truth*; Christ *the faithfull and true witnesse*, the holy Ghost *the Spirit of truth*, the Gospell *the word of truth*, that when our faithlesse hearts shall stagger & doubt, whether that shall be which God hath spoken, we may stay our selues vpon this immoveable Rocke (*God is faithfull.*) As often it is repeated to strengthen our weake faith. This then remaineth for the settling of the heart of the weake in faith.

That so oft as doubts arise concerning his salvation by Christ, whether God so loue him; that he hath given him his onely begotten Sonne, that hee beleeuing might not perish but haue

Psal. 31. 5.

Rev. 3. 14.

Ioh. 14. 17.

Eph. 1. 13.

1. Cor. 1. 9.

1. What a
great sinne
not to be-
leeue.

1. Ioh. 5. 10
Ioh. 3. 18.

2. What
danger.

Most need-
full to get
faith.

have everlasting life, he hath no other thing in the world to perswade him but this, that God (who cannot lie) hath said it, and therefore he may and ought to beleeue, that Christ and all his benefits are his; wherein the more to moue him, hee is to lay before him both what a great sinne it is not to beleeue, no lesse then *to make God a lyer*, as the Apostle *Iohn* expressly speaketh, and also what fearefull punishment it procureth, even a certaine and remediless condemnation, as our Saviour himselfe denounceth.

By these and the like considerations is true faith, both first begotten, and afterwards increased in all those that shal be saved, which I haue more fully laid open, not onely for that it is the most principall matter to be regarded, concerning true saving faith, namely, how he that hath it not, may attaine to it.

But

But also, for that it is, if not the least knowne and laboured for, yet least attained vnto. For I haue obserued many very inquisitiue for some markes of faith, who neuer so much as knew any thing which might draw them effectually to beleue.

And therefore now to end this poynt concerning the right and orderly way, whereby an vnbeleuer is brought to true and sau-
ing faith, my advise is to all that finde their faith weake, and consequently their liues much out of frame, that first they take good heed wherevpon they build their faith, and that vpon Gods mercy and truth reuealed in the Gospell, which neuer changing are a sure foundation; and not vpon their owne change which oft is deceitfull, & at best variable, and indeed is only an effect and fruit of Faith, accordingly shewing the strength and weaknesse of our faith, and can
by

Many seeke
for markes
of faith in-
vaine,

Build faith
on Gods
truth.

by no meanes be made any cause thereof.

Thus haue we seen both what this faith is whereby the iust doeliue, and by what meanes it is attained.

Faith is not
in mans
power, but
wrought
by Gods
Spirit,

Now least any should gather out of the former, that any man may by his own indeauour, vsing these meanes, attaine to faith; I thinke meet to adde this, that although it be Gods will & commandement to all, to whom hee sendeth his Gospell, that they should beleue & receiue Christ offered vnto them, and therefore it is the dutie of every one so to doe, and it is their sinne, and shall be their condemnation who doe not thus, as hath beene said in all respects; yet such is the corruption of all man-kinde by *Adams* fall, that not one soule hath either will or power to receiue this grace in Christ offered vnto him. *For God hath shut vp all in vnbeliefe, that he might haue mercy*

Rom. 21.
32.

mercy upon all, and so many beleued as were ordained to eternal life, and Faith is the gift of God, and none can come to Christ except the Father draw him. Which is wisely disposed by God, that no man might have cause to glory in himselfe, but that the glory of mans saluation may be giuen to God. From whence it commeth, that besides this common fauour of saluation in Christ tendred to all in the Gospell; yea, & besides the common gifts of the Spirit which many receiue, who never receiued Christ by faith. As knowledge both of mans misery and the remedy thereof; sorrow for the one, and desire of the other, with such others (besides these I say) God in a speciall grace doth giue his holy Spirit to all that shall be saued, who doth inwardly draw and incline their hearts to beleue Gods free and gracious promises, and so thankfully to accept Christ offered

Acts 13. 48.
Eph. 2. 8.
Ioh. 6. 44.

offered vnto them, whereby indeed they be truly made partakers of Christ, and all his benefits, and thereby be iustified and sanctified, and shall be fully and everlastingly glorified.

And thus is a poore sinner by Faith made the childe of God, and heire of glory. Now before we proceed to our principall intention, to shew how this iustified man may liue by his Faith.

How it is
knowne a
man hath
this faith.

It shal not be lost labour to shew how this may be knowne of any, that he hath this true faith, and how every true beleever may be able to proue that hee doth so, this certaine and infallible knowledge in any man that hee hath true Faith, *Riseth ioynly from the causes and effects thereof*, and not from either apart, as shall bee shewed.

Causes of
faith.

Vnder the causes I comprehend all that worke of God, whereby hee worketh faith in any, which standeth especially in these three things.

1. That

1. That God by his word and Spirit first inlighteneth the vnderstanding, truely to conceiue the doctrine of mans milery, and of his full recovery by Christ.

1.
Inlight-
ning.

2. Secondly, by the same meanes he worketh in his heart, both such sound sorrow for his misery, and feruent desire after Christ the remedy, that hee can never be at quiet till hee enioy Christ.

2.
Moving
the affe-
ctions.

3. Thirdly, God so manifesteth his loue in freely offering Christ with all his benefits to him a poore sinner, that thereby he drawes him so to giue credit to God therein, that hee gladly accepts Christ offered vnto him; These three workes of God, whosoever findeth to haue been wrought in himselfe, hee may thereby know certainly hee hath faith. But without these what change of life soever may be conceiued, there can be no certainty

3.
Drawing
to beleue.

certainty of faith, and therefore I againe advise, that this be first and especially looked vnto for our comfort, wherein that none be deceiued with shewes of these in stead of substance, I take these to be true notes of soundnesse. For the first of inlightning there can be no doubt.

2.
Triall of
sorrow.

For the second of sorrow, seeing the causes still remaine, namely, corruption and affliction, therefore this sorrow must continue to our liues end, though in a different manner, now mingled with comfort; whereas the former before faith could haue none.

Falne sorrow.

Whereas on the other side the sorrow that quite drieth vp, was neuer sound, as it is to be seene in many, who being once deeply afflicted, and in great heaviness for their miserable estate, afterward comming to some comfort, are growne so secure and senselesse, that having no

true grieſe or remorse for their daily corruptions, content themſelves, that they were once caſt downe.

Whoſe lines as they bee ſoule and full of blottes, ſo their ends be oft fearefull, either ſenſeleſſe or vncomfortable: ſo dangerous it is, to quench the ſpirit in any part.

Againe, for the triall of our deſires after Chriſt to proue that they be not ſudden flashes, this is a certaine marke of ſoundneſſe, that the more we taſte of Chriſt, the more we couet him. As the Apoſtle Peter exhorteth all that be new borne; *If ſo be they haue taſted how ſweet the Lord is*; and this is that holy hunger after righteouſneſſe, to which our Lord leſus promiſeth bleſſedneſſe which many miſtake, for ſuch a deſire as going before all faith, hath no promiſe of bleſſedneſſe.

And great reaſon there is here-
of why all true beleeuers ſhould
more

3.
Tryall of
our deſires.

1. Pet. 2 1, 2
Mat. 5. 6.
Holy hun-
ger.

more and more thus hunger after Christ, for that whiles we live here we receive but the first fruits onely, and we have but an earnest penny of that fulnesse we shall haue, and therefore we cannot bee fully satisfied with that wee haue receiued, but still desire more.

4.
Triall of
faith.

Lastly, for the triall of the third worke of God, whereby he worketh faith, that any may know God hath wrought this in him in deed and in truth, & not in conceit and opinion (wherein many be deceiued,) I take this to be most infallible in the weakest of those who may know they beleeue, that though in temptations they be driven from their hold, yet afterward they returne vnto their rest, and finde Gods holy spirit drawing them yet to beleeue in God because of his word, which though it be weake, yet it is true faith; and not that wavering which hath no faith in it.

Difference
betweene
weake faith
and wave-
ring.

As

fruits, and meere naturall affections: I meane such as may bee in a naturall man not regenerated, but onely inlightned and wrought by such a working of the Spirit as may bee in a Reprobate; and therefore neither these nor any other change of life can be proofes of faith further then it is manifest they come from faith.

The ignorance of this deceiveth many who build their faith on these, whereas true fruits grow from Faith.

But to come to the triall of our faith by the effects thereof, which though they bee many, yet may bee all contained vnder this one, of receiuing the Spirit; not as a stranger to doe some worke and so to depart, but as an inhabitant to dwell with vs for ever. And therefore this is set downe as the vnseparable marke of true receiving Christ, which is onely by Faith. This

Dangerous
errour.

Triall by
the Spirit.

1. Cor. 6. 29
1. Ioh. 2. 27

MISSING
PAGE.

G

more and more thus hunger after Christ, for that whiles we live here we receive but the first fruits onely, and we have but an earnest penny of that fulnesse we shall haue, and therefore we cannot bee fully satisfied with that wee haue receiued, but still desire more.

4.
Triall of
faith.

Lastly, for the triall of the third worke of God, whereby he worketh faith, that any may know God hath wrought this in him in deed and in truth, & not in conceit and opinion (wherein many be deceiued,) I take this to be most infallible in the weakest of those who may know they beleeue, that though in temptations they be driven from their hold, yet afterward they returne vnto their rest, and finde Gods holy spirit drawing them yet to beleeue in God because of his word, which though it be weake, yet it is true faith; and not that wavering which hath no faith in it.

Difference
betweene
weake faith
and wave-
ring.

As

fruits, and meere naturall affections: I meane such as may bee in a naturall man not regenerated, but onely inlightned and wrought by such a working of the Spirit as may bee in a Reprobate; and therefore neither these nor any other change of life can be proofes of faith further then it is manifest they come from faith.

The ignorance of this deceiveth many who build their faith on these, whereas true fruits grow from Faith.

But to come to the triall of our faith by the effects thereof, which though they bee many, yet may bee all contained vnder this one, of receiuing the Spirit; not as a stranger to doe some worke and so to depart, but as an inhabitant to dwell with vs for ever. And therefore this is set downe as the vnseparable marke of true receiving Christ, which is onely by Faith. This

Dangerous
errour.

Triall by
the Spirit.

I. Cor. 6. 29
I. Ioh. 2. 27

- is manifest in the Epistle of Iohn.
1. Ioh. 4. 13. *Hereby wee know that we dwell in him and he in us, because he hath given us of his spirit; and to like effect in the Galatians:*
- Gal. 4. 6. *And because yee are sonnes, God*
 Gal. 3. 2. *hath sent forth the Spirit of his Sonne into your hearts, crying Abba Father. Again in Galatians 3. 2. which is as manifest by all experience: when God vouchsafed effectually to call any to imbrace Christ, he sent immediately vpon them his holy Spirit, which at first was in extraordinary manner, as in the Acts, but afterwards in ordinary manner, as in the Ephesians, where it is said; That they after they beleev-
 Aet. 10. 44. *ed were sealed with that holy Spirit of promise, which is the earnest of our inheritance, untill the redemption of the purchased possession, unto the praise of his glory. So then every one that will prooue that hee hath truly beleev-
 Eph. 1. 13. *ed must bee able to shewe that he*
 is**

is thus sealed with the holy Spirit promised to all beleevers.

The Spirit is knowne by his working, which though manifold, yet in this case may well bee contained vnder these two, Ioy, and Loue, (as was before said :) in regard whereof this grace of the Spirit is not vnfitly compared to fire, which hath two properties, light and heate ; which though they be vnseparable, so that where fire is, both these must needs be, yet they are not both alike sensible ; for oft the heate of fire may bee felt when no light can bee seene : so is it with these of Ioy and Loue, especially in weake beleevers ; who though their faith be so covered vnder their corruptions, that they cannot oft-times haue such sight thereof as might breed ioy and comfort in their salvation, yet their loue to God can never be so quenched, that

How the Spirit is knowne.

As fire.

Weake beleevers,

they shall feele no heate in it. But if they shall bee well tried what hearts they beare to God, it cannot be hid, but they beare a loving affection to him, approving of all that hee doth to bee well done; yea, though hee should condemne them; being grieved for offending him, and very desirous to please him. All which and many the like bee evident proofes of their true loue to God, whereby they may proue that there is in them some perswasion of Gods loue towards them, which cannot bee without true faith; though faith in it selfe, much lesse the ioy therein cannot bee scene. And this I iudge to bee the cleereft proofe which a weake beleever may haue, that hee hath any faith; which I desire the more may be regarded, for that in my best experience I haue euer found nothing more availeable to comfort a truly afflicted

Best comfort to
weake.

con-

conscience (that is, one whose heart is oppressed with sorrow, for that seeing his misery, and desiring Christ his onely remedie; yet cannot beleue, at least cannot see he doth beleue.)

To returne then to these effects of Gods Spirit, whereby it is manifest who hath the Spirit of God dwelling in him; Every one must examine his owne heart, what sound ioy and comfort he hath of his salvation by Christ, and what true loue he beareth to God for the same; which two be as the two maine Armes of the tree of Life, from whence doe issue and spring all other branches of a godly life.

From the former, that is, the ioy of Faith, doth grow all comfort in God, that we shall receiue from him in due time and measure all needfull blessings. From loue proceedeth a carefull conscience to yeeld God all cheerefull obedience, both in duetic to-

Ioy.

Loue.

wards God and towards our neighbour; in all which whosoever hath no part, he may thereby know that as yet he hath not received Gods Spirit; but on the other side, if any man doe finde these in him, and his heart doe not beguile him, he may haue boldnesse, that he is a true living member of Christ.

Many deceived.

Mistrust yet
lof.

Presume.

But for so much as this is too too common, that many bee deeply deceived, on both sides: some, and these the fewer and better sort mistrusting themselves, that these are not in truth in them, and so fearing they haue not truly received the Spirit, and therefore are none of Christs; when as in deed and in truth they haue both, whose case is good though they see it not, and so remaine vncomfortable.

Others, the greater and worser sort doe flatter themselves, they haue these and such other fruits
of

of the Spirit, and to haue true faith in Christ, and salvation, when indeede they haue none of these in truth, but vaine shadowes of them,

It is a matter exceeding needfull, to set downe some plaine and infallible markes of soundnesse, whereby every one may be able to discerne of his estate, whether hee haue rightly receiued the grace of God or no, that hereby the sound hearted (though weake and full of doubts) may bee quieted, if not comforted; and the proud hypocrites and presumptuous professor may bee discovered and discomforted; wherein great care is to be had, that the gate be not made too wide to let in the Libertine and loose liver, or too straight to shut out the poorest and weakest believer.

1. One speciall marke of a sound heart I haue observed (chiefly in young Christians

D 5

and

Great care
needfull,

Markes of
soundnesse.

First, Feare
of being
deceived.

and weake beleevers) is a godly ieaiousie of being deceived with false faith, ioy, and loue, which maketh them carefull to examine themselues, and willing to be tried by others; yea, they bee earnest with God to trie them, to discover to them the falsehood or weakenesse of their hearts, that both may bee reformed; Whereas on the other side the vnfound heart will not bee tried, but as he flatters himselfe all is well, so hee takes it very ill to be suspected by others.

Secondly,
Poore in
spirit.

2. Another note that the grace we haue received is true and not counterfeit, is this; That vpon search, finding that wee haue some sorrow for our frailties, and some desires of being cleansed by Christ, and some faith and hope therein, with some ioy and loue of God for the same; yet we haue withall, such a sight of our povertie in all of these, as makes vs often moune for our wants.

wants, and to thinke so meanelly of our selues, that wee highly esteeme the graces of God in others, and for our owne parts desire and labour for nothing more, then to haue all these increased in vs. These and the like be the humble thoughts and desires of those that haue truely tasted of Gods grace.

But they who thinke every little prick to bee deepe wounding, or carnall and worldly sorrow to be the true godly sorrow, and their vaine wishes to bee fervent desires, their fantasies to be faith, and so for all the rest of Gods gifts bestowed vpon them; doe dote vpon them, and their happinesse in them, and so liue merrily, casting away all mourning for their manifold corruptions, and be very busie in censuring of others, and advancing themselves: and now being full doe take their ease, and grow sloathfull in holy exercises (e-
spe-

Proud dote

specially in private) these I say, and such like, are farre from true regeneration, and might, if they were not blinded, see their estate more dangerous then such as never saw the light.

3. Sincerity.

Rom. 2. 28.

3. A third marke of a true Israelite, such as *Nathaniel* was, in-whom was no guile, and bee this, That he is the same inwardly, and in deed, which he is outwardly, and in shew: as the Apostle speaketh of the *Jewe*, and of Circumcision, so may wee of a Christian, and of Baptisme; *That it must not be outward onely, and in the flesh; but inward of the heart, in the spirit, not in the letter; whose prayse is not of men, but of God.* Whereby appeareth that all such who onely make a faire shew of faith and loue, when in truth these be not in them, these be plaine Hypocrites, so farre from happinesse as they be from sinceritie.

4. Lastly, to end this point, great

great evidence may be had, that our profession is sincere and not fained, *from our obedience to Gods Commandements, and that two wayes, partly from the matter, partly from the manner.* In either of which we shall see apparant difference betweene the childe of God, and him that is onely in shew.

4. Obedience in matter and manner.

Hate all sinne.

For the former, the true child of God from his heart hateth all sinne, which hee knoweth to be sinne; yea, those sinnes most, which most annoy him, and such as his corrupt nature is most inclinable vnto: and contrarily in his heart desireth to please God in all things, and so in truth laboreth chiefly to yeeld obedience to God in those duties, to which naturally hee is most vnwilling; and so indeede doth mortifie the flesh, when it would most raigne ouer him.

The carnall Protestant on the other side, will ever haue some sinne

Carnall cherish sin.

fin so sweet, that he hides it like Sugar-candy vnder his tongue, and cannot forgoe it, and hee must bee borne with in such sinnes as are most pleasing to his nature; as the proud person in his pride, the voluptuous in his pleasures, the couetous in his sinfull gaine, which shewes that their heart is false, and doe leaue some sinne for by-respects; for did they in truth hate sinne, because it is sinne, and offendeth God, they would hate one as well as another.

Partiality.

So againe, he that pretendeth conscience in some duties commanded, and wilfully neglecteth others, which he knoweth God requireth of him, and will by no meanes be brought to doe them, his heart is vsound, respecting more his owne ease, gaine, and credit, then Gods honour or fauour towards him. As for example, he that will not forgiue an offence, or debt, and will

will not shew mercy, and relieue by giuing and lending, when he knoweth he ought. And so for the first Table, he that wilfully neglects holy exercises of Religion by himselfe, and with his family, which he confesseth he should vse, and will not sanctifie the Sabbath which God commands; these men and the like, can haue no sound prooffe or comfort, that they be truly regenerated.

In all which I would not bee vnderstood of frailty in neglecting the good commaund, or doing the euill forbidden, both which doe fall into Gods true children, *whose will is present to doe the will of God*, though through the strength of corruption, and weakenesse of grace, they much faile in either of these. But I speake of such as *set their hearts to sinne*, as in the *Psalme*, and their hearts rise against such duties, so that they will

Frailty.

Rom. 7. 18.

Psal 66. 18.
Presumptuous.

will not (as they say) be held vnder such slavery ; these be hollow-hearted hypocrites , what shew soever they make to the contrary in any case notwithstanding.

Manner of obedience.

5. Now for the other property of true obedience concerning the right manner thereof, this is the care of those who make conscience to please God, that they content not themselves with the deede done , (as to heare Gods word, to pray, to giue almes, and the like) but they endeavour to doe all these in such a holy manner, (especially for the inward affection) as God requireth ; and therefore bee as much humbled for their defects this way , as if they had not done these duties at all ; whereas the hollow-hearted Hypocrite, so contenteth himselfe, yea, boasteth of the outward deede done, that hee thinkes himselfe wronged, if hee be not approued of God , and

com-

Hypocrite.

commended of men. Witnesse these, and such other voyces of theirs to God: *Why haue wee fasted, and thou seest not? Wherefore haue wee afflicted our soules, and thou takest no knowledge? And againe, I fast twice in the week, I giue tythes of all that I possesse.* Take Saul for example, saying; *I haue performed the Commandments of the Lord.*

Esay 58. 3.

Luk, 18. 12

Saul.
1. Sam. 15.
13.

In which it is manifest, they looke onely to the outward worke, and so wash onely the outside of the cup, but neuer looke to the heart, and in what manner they performe these and all other holy duties.

Mat. 23. 25.

Thus haue wee seene some speciall markes, whereby every man who taketh vpon him the name and profession of a Christian, may try himselfe, & know whether his heart be vpright, and his conversion sound, without which there can bee no true comfort. But hee that findeth these

these markes of Christs sheepe vpon him (though not so cleere-ly as some others may) hee may haue boldnesse before God, and assure himselfe that hee hath rightly received the grace of Gods Spirit.

So then to conclude this point, how any man may certainly know by the causes and effects soundly wrought in him, that he hath true faith, and thereby is a true member of Christ, & so the childe of God, and heire of life euermlasting.

Not a
piece, but a
whole
worke.

I desire euery one wisely to lay all together, and to raise vp their iudgement of their estate, not vpon a piece or part therof, but on the whole worke ioyned together, which is onely available to proue any to be a house or Temple for the Holy Ghost to dwell in.

This I adde for their sakes who dangerously hazzard their hope of happinesse vpon some
one

one of these workes of Gods Spirit, or more, which may bee in those that perish, who haue many of these. (I say not in a sanctified manner, but in a common sort, as hath beene shewed already,) whereas this among all, is one infallible marke of Gods regenerating and sanctifying Spirit, that where he beginneth, Hee perfecteth his worke ; whom hee vniteth to Christ by faith, he quickneth and purgeth : so that faith without fruits is a dead stocke, and all fruits not growing out of faith, are but as wild & bitter grapes, vnacceptable to God, and vnprofitable to man.

Having hitherto shewed what true faith is, how it is wrought, and how any man may know, that this is truly wrought in him by Gods Spirit.

Now it followes to consider, how hee that indeede hath this precious faith may liue thereby ;
which

Faith and
fruits ioy-
ned,

How to
liue by
faith.

which is the principall matter by me in this Treatise intended. For the better vnderstanding and practise whereof wee are wisely to weigh these two things.

First thing, *What is to liue by faith.*

Secondly, *How this is attained.*

To liue by
faith, what

For the former, to liue by faith, is this, That God having made promise of good things, more then wee could aske or thinke, that no good thing shall bee wanting, and whatsoever cometh, shall bee for our good. Wee are so to beleeue, that wee thereby be aswell satisfied when we haue no meanes of helpe, as if wee had all that our hearts could desire : which is to be seene both in earthly and spirituall matters. As for example,

In earthly.

If a man should fall into any grieuous calamity, as into a dangerous disease, and should see no way of helpe, yet if hee beleeue

leeue that God will surely helpe him one way or other ; this will make him so to rest cōtented & comforted, as if he had all present helpe that could be deuised.

So for spirituall, if any should fall into sinne, so as he had no hope of pardon, & amendment, yet then to beleue, so as he had vpon Gods promise for both, and so to be comforted, this is to liue by faith.

The practise of both is plaine in Scripture, and in the liues of Gods faithfull seruants. Notable is that of *Abraham*, whereof *Genesis*, which the Apostle citing, *Rom. 4. 18.* affirmeth that hee *above hope beleued in hope, that hee might become the Father of many nations, according to that which was spoken so shall thy seed be.* Wherein it is euidēt, that *Abraham* seeing no possibility in naturall reason, that he being so old, and his wife not only barren from her youth, but now past childe-bearing, should

In spirituall.

Ver. 19.

20.

21.

should haue a sonne : yet he, as it is said, *Not weake in faith, considered not his own body now dead, When hee was about an hundred yeares olde, neither yet the deadnes of Sarahs Wombe, staggered not at the promise of God through unbeliefe, but was strong in faith, and gaue glory to God, and being fully perswaded, that what hee had promised, he was also able to performe.* The selfe-same is to be seene in that honourable company of those worthy seruants of God in all ages, from the beginning of the world to that day, mentioned, *Hebr. 11.* Who all are brought in a cloud of witnessess, testifying this truth, that *The iust shall liue by faith.*

In all which may appeare, that in whatsoeuer estate or straight they were brought into, yet they so liued by faith, that nothing could dismay them, much lesse ouerthrow them. By whose example wee might

might learne, if that wee would make the right vse hereof, that what condition soever should befall vs, that wee might so rest on Gods word and promise for all helpe needfull, that in greatest conflicts we should bee *more then Conquerours*, as the Apostle speaketh. What a blessed estate this were, it is not hard to shew, whereof wee may see more, when we haue better learned how to attaine herevnto, thus to liue by faith, which was the second thing in this poynt propounded.

For the attaining whereof, these two things are carefully to be performed.

First, *To call to mind Gods promises.*

Secondly, *To apply them.*

For the former, in all time of need, (that is, whensoever God shall bring vs into any straight, that we see not any way of escaping, or meanes for our reliefe, in

Rom. 8. 37.

A blessed
state,

How to
attaine to
liue by
faith,

in such sort that we beginne to sinke into many feares and vexations of minde) then to enquire, if there be any good word of the Lord spoken for our comfort; that so calling it to minde, wee might raise thereout such hope of helpe in due time, as may quiet and content vs till we do enioy in effect that which before we did expect.

Grond of
faith.

Page 20.

Continu-
ance.

This doe I take to bee the ground of all our faith whereby we liue, be maintained, and vpheld in all our trials. As was before more fully layd out when I shewed the way how any doe at the first attaine to saving faith; which is no other here intended, for the daily increase of faith, that we may liue thereby, but the continuance of the same meanes, namely, to call to minde and to lay before vs, Gods gracious promises made to comfort his people in all their necessities, that thereby we

wee might bee comforted and quieted in all the tempests of our vnruely thoughts and distempered affections, patiently to waite on God for his helpe, which shall not bee wanting in that time, sort, and measure, which he seeth most meet.

This being then the ground of our faith, whereby wee liue: namely, Gods promises, which are as so many Legacies bequeathed vs by our heavenly Father, and by his Sonne Iesus Christ in his last Will and Testament, what can bee more beheuuefull for vs then to search this Will and Testament for all such Legacies as may concerne vs? and seeing they bee many, some way or other to get into our mindes and memories, at the least, the most principall of these, that we may haue them in a readinesse for our vse in all occasions to minister so good comfort, as if wee had the best helpe present

Promises
be Lega-
cies,

To gather
promises.

Gain
great.

wee could devise and desire. What will bee the gaine of this practise, I had rather be found by prooffe, then heare by report, and so I hope we shall doe when we shall be more particularly directed, to put this instruction in practise. But yet before hand for encouragement, thus much will I say, and no more then shall bee found true: That hee who shall but endeavour in any truth to practise this which heere is taught, shall finde his whole profession (what euer his condition shall be of prosperitie or adversitie) more easie, and more comfortable.

How to
gather pre-
misses.

And therefore to vtter my thoughts more plainly, (if may bee) I advise all that be weake of memory, and not so exercised in the Scriptures (as some are) that they can readily vpon every occasion, call to mind such promises of God, as bee then most fit for their vse; that such, I say, if

if they can write, would collect and gather out of the holy Scriptures, such speciall promises as they shall conceiue may most concerne them, and be fittest to strengthen their faith as neede shall require.

For such as bee not able fitly thus to relieue themselves, my next labour shall bee to gather some speciall promises, such as I conceiue bee of most vse in our ordinary affaires and course of life, and referre them to their places, that they may more readily be runne vnto, vpon all occasions.

And likewise I will shew how these may bee applied to our severall necessities, for the strengthening of our faith, that so wee may liue thereby, and finde sufficient contentment in God, when all other helps faile. All which we shall hereafter more see in their place.

But now to proceede with
E 2 that

I will helpe
the weake.

1. To call
to mind
promises.
Psal. 85. 8.

2. How to
apply these
promises to
our selues.

that I haue in hand, to shew how this vnvaluable benefite of lining by faith may bee attained:

1. The first thing required herevnto, I haue shewed, is to vse the Prophets words, *I will heare what God the Lord will speake; for he will speake peace vnto his people, and to his Saints, &c.* That is, to call to minde, what comfortable promises God hath made to his children, in such case or condition as wee bee in, that thereon wee may build our faith, and liue thereby. To which ende, this in the next place is to be performed, that we may attaine to this grace to liue by our faith: namely, *That wee wisely applie these promises, both to our persons, that wee bee the true heires of them: and to our present condition, that it is such as God hath specially made his promise vnto, if the promise bee speciall.*

For

For wee shall see there bee generall promises, which all may and ought to applie to themselves.

Now for the better practise of this dutie, that we may so apply Gods promises to our selves, that wee may thereby haue our faith increased, and wee liue thereby, we are to use *Meditation and Prayer*, and that not slightly in common manner, or seldome, but often and earnestly, with wisdom and conscience; and all little enough, so to keepe our faith alieue, that it alone may vphold vs, when nothing els can.

Vnder this Meditation I containe such a consideration of Gods promises, as may leade vs to see, what his good will and pleasure is, what a Fatherly care of our welfare he hath, and not onely how able, but how willing also he is to helpe vs. And lest wee should be dismayed, first

Meanes of application, be Meditation & Prayer.

Meditation

Gods fa-
vour is free.

by our vnworthinesse, wee are to consider, that all Gods favour is free, procured by none, but that hee shewes mercy for his owne names sake, which is oft so said, and alwayes vnderstood.

Gen. 21. 12.

A particu-
lar may be
to all.

Or secondly, for that some of those his promises are made to certaine speciall men, as *Abraham*, *David*, *Paul*, and the like, and not belonging to vs, we are to remember, that whatsoever God promiseth to any one of his children, not in any speciall or proper respect, onely concerning such a person, and for such a time, as the promise to *Abraham*, that in *Isacke* should his seede bee called, and many other like promises which properly belonged to them only, to whom they were made.

But whatsoever God promiseth, though particularly to one, yet in no speciall respect, but as a common favour belonging to all Gods children :

That

That promise every childe of God may and ought to apply to himselfe, as if it had beene spoken by God to him in particular.

An evident prooffe hereof we haue in that promise made to *Ioshua*, That God would never leave him, nor forsake him, which the Author to the *Hebrewes* 13. 5. is bolde to applie to those to whom he writ, exhorting them that their conversation bee without covetousnesse, and to be content with such things as they had, and that vpon this reason, Seeing God had promised that hee would not leave them nor forsake them: where wee see hee applieth to all the faithfull that promise, which was particularly made to *Ioshua*. So are wee to doe with all the promises made to any of the faithfull, wherein wee see no speciall limitation, that it cannot belong to any other. For further warrant hereof, this may serue, that

Ioshua 1. 5.

Rom. 15. 4.

the Apostle telleth vs, *Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.*

2. Cor. 1. 20

And more specially seeing all the promises are yea and Amen in Christ: that is, they be all set out in Christ, to bee offered and bestowed in a constant and vnchangeable manner, (as a learned man well expoundeth this place.) So that hee that hath Christ, hath an interest and right vnto all the promises of this life, and that to come. As

Beza.

1. Tim. 4. 8

the Apostle speaketh of godlinesse, which is the daughter of faith, and cannot bee without faith, more then a child without a mother. Therefore every faithfull soule (who cannot but bee godly) may assure himselfe to be true heire to all the promises which God hath made to his children in Christ; and so farre may boldly apply them all to him-

Every be-
leeuer is
heire to
Christ.

himselfe, as if they were personally made to him. And so much for the former part of the application of the promises to every one his owne person.

Now for the second, how to apply them yet more neererly to our present state and condition whatsoever, seeing the Lord hath yeelded so much to our weaknesse, as not onely in generall to make out his promises to all his children, but to descend particularly to our severall estates & necessities, bodily and spirituall; that in what condition soever wee bee, and whatsoever worke of his wee shall vndertake, hee hath made promises to his children, *To be with them, to succour and support them, that no evill shall hurt them, no good shing shall bee wanting, and whatsoever doth come, shall be for their good.* Seeing God, I say, doth oft more specially intaile his promises: that is, bequeath them to such and such

2. How to apply the promises in particular.

Psal. 91. 15
10 84. 11.
Rom. 8. 18.

persons, as to the *humble*, to the *mecke*, to the *hungry*, to the *afflicted*, to the *fatherlesse*, *widdow*, and the like many; and so likewise to our *prayers*, *bearing* of his word, and *all other holy exercises*, yea to *all obedience* to any of his Commandements.

Wisely
weigh our
condition.

This shall bee our *wisedome*, and is our *duetic* more specially to weigh how these belong vnto vs; and finding our selues so qualified, and in such condition as the Lord made his promise vnto: wee may then much more confidently apply his promise to vs in such estate, that so wee may more comfortably beleene and looke for his helpe all-sufficient, and in due season. Which what quiet it will bring to any in distresse, cannot be hidde, or doubted of. And this is that which I haue conceived to the the right way of application of Gods promises by this Meditating & wise considering of them, that

that so wee may haue our vse of them.

But yet all this is not sufficient, in regard of our great frailtie, who be not onely blind, nor able to search and see these promises, and forgetfull as the *Hebrewes* were, *chap. 12. 5.* of whom he sayth, *They had forgotten the consolations.* But wee are as the two Disciples, whereof *Luke 24. 25.* *Slow of heart to belene what God promisseth to vs.* Neither indeed can wee beleue first or last, more then God by his Spirit shall worke in vs, as both by Scripture and daily experience is to bee seene, how exceeding full of doubts wee are, when wee can see no meanes to put vs in hope of helpe, but doe pitifully sinke downe in despaire.

In regard whereof our onely refuge is to flie to God, and to plie him with seruent Prayer, that hee would by his Spirit both reveale vnto vs what bee those
preci-

Our frailtie.

None can come but drawne.

2. Meanes of applying the promises, is Prayer.

precious promises which hee hath made vnto his people in his holy Word, and likewise giue vnto vs wisdom rightly to iudge of them, and fitly to apply them vnto our selues in e-very estate wee shall bee in: yea, and aboue all, to mooue our hearts so to beleue them, that wee may therevpon assure our selues of all needfull helpe in due time; seeing God all-sufficient and faithfull, hath promised it; and so with comfort and patience waite for the accomplishment thereof. Which seeing it is so weakely attained, even by those that haue received some true and saving grace, as every one that will well weigh his owne practise, may easily see: It sheweth full well, that this dutie is not sufficiently performed. I make no doubt but these of whom I speake, doe constantly call vpon God, and therein doe vsually pray for faith, which as I
must

must needs approue, and hope that it is not without his fruit : so I desire in this case a further matter, that they who would liue by faith, doe so consider of the great benefit attained hereby, and dammage by the want hereof, that they may make it that one thing which they doe begge of God ; and therefore especially in case of necessity be so importunate with God for this grace, as to giue him no rest till he fulfill their desire.

Thus if any shall ioyne these two, fervent Prayers, and diligent Meditation on Gods promises, I nothing doubt, but dare from the Lords owne mouth assure him that hee is the man who shall stand, when others fall, and shall sing for ioy of heart, when others shall cry for sorrow of heart.

For to these (if to any) may that promise, *Esay 65. 13.* be applied, and to whom els may that agree :

Wee must
bee seruents
in Prayer.

Math. 7. 7.

agree : Aske and ye shall receiue, seeke and ye shall finde, knocke and it shall bee opened vnto you ?

Plal. 125. 1

So that he who thus trusteth in the Lord, shall be as mount Sion, which shall never be moved. Yea more, before I conclude this poynt which I haue vndertaken, concerning living by faith, this will I adde, what I conceiue will bee the exceeding gaine hereof; which I haue once or twice before generally mentioned, but reserued more particularly to this place to lay open, to this end, that they who desire to enioy these sweet comforts, may be willing to vse the meanes prescribed, for the attaining therevnto.

Gaine of
living by
faith.

Forewar-
ning.

Wherein vpon some tryall, I will forewarne of this danger, which will hardly bee avoided without great care: that though the labour to liue by Faith be neither tedious nor vnpleasant, much lesse so grienous as can-

not

not be endured : yet our corrupt nature will not easily be brought to vndertake it, and more hardly be held with any constancy to continue it; Whereby it will come to passe, that few will find the fruit here- of promised ; which I obserue comes to passe by a speciall policy of Sathan, who (knowing that all our strength to resist him lyeth in Christ : and all the helpe wee haue from Christ is principally by faith) doth therefore in speciall, labour by all meanes to hinder our growth in faith, that so hee may more easily ouercome vs. Wherefore we are exhorted, *1. Pet. 5.9. To resist the Diuill stedfast in faith.* And our care must be to *strine for the maintenance of the faith which was once given to the Saints;* As the Apostle *Iude* exhorteth. And *aboue all to take vs to the shield of faith, that we may quench all the fiery Darts of the Diuill;*
That

Few labour
for this, or
attaine to
it,

Wee must
resist Sa-
than.

Iud. ver. 3.
Eph. 6. 16.

That is, those dreadfull terrours of an afflicted conscience arising from sense of Gods wrath hanging over vs, which as venomd darts lye burning in the flesh, so these doe torment mens consciences.

Commo-
dities by
faith.

Rom. 3. 1. 2

The more to mooue vs to be specially carefull herein, let vs well weigh what bee the vnvaluable commodities hereon ensuing, that we may to our comfort enjoy the same. In thinking of these, mee thinkes I might make a like answer to this question, What is the benefit of living by Faith, to that which the Apostle made; *What is the profit of Circumcision? Much every way.*

For to say the truth, there is no good thing which God hath prepared for the sonnes of men, or promised to any of his children, or they may ever looke for and enjoy: which can any other way bee obtained but by Faith. As the Scripture plentifully sheweth,

sheweth, especially in that worthy Chapter, *Heb. 11.* where it is further said, *vers. 2.* *That by faith the Elders obtained a good report*; Which I understand thus. That neuer was nor can be done any act, which is worthy true praise, but by faith. For as it must needs be sinfull that is not done of faith, and cannot please God; so where true faith is, (according to the measure of it) it carries about all strength of nature to such admirable effects, as doe evidently shew the power of God to bee present, and chiefe agent therein. As may well be concluded out of that which the Apostle prayeth for the *Ephesi-ans*; *That they might know what is the exceeding greatnesse of Gods power in vs that beleue*; which we see, admirably extolleth the excellency of Faith. Now therefore not to rest in generall, but to lay open some part of these great treasures, which are enioy-
ed

No worthy
act but by
faith,

Ephe. 1. 19

Master Rogers 7. treatises.

ed by Faith: I might content my selfe to referre such as desire to behold, and attaine the same, to that excellent Treatise of the Priviledges which belong to every true Christian, set out by Master Rogers (which I could wish were better regarded,) wherein is fully layd out, what speciall favours, and benefites God hath provided for his children, both in this life, in all the severall estates thereof : and in the life to come ; all which being the free gift of God, and Legacies bequeathed to vs in Christ, are received of vs onely by Faith : and are so many strong motiues to stirre vp all to stand fast in the faith, and by all good meanes to maintaine the same. But seeing that many haue not the Booke, and others want leisure or delight to reade such large Treatises : I will draw out some of the pincipall, which shall bee sufficient to perswade

vs, to spare no paines, whereby we may be made partakers of so great benefits. Wherein let this be first : That whereas they be exceeding few who attaine to that blessed estate, set downe, *Rom. 5. 1, 2, 3, 4, 5.* yet they that bee iustified by faith doe enioy them all.

As first, *To haue peace towards God :* That is, whereas every soule *by nature is the childe of wrath*, and so at mortall warre with God, being a seruant of sin and Sathan, Gods sworne enemy : and therefore vtterly out of Gods fauour, and subiect to his fearefull indignation : Now for such an one to bee released from his trespasse and punishment ; and *to be so reconciled to God through our Lord Iesus Christ*, that there is an everlasting peace concluded betweene God and him, that there shall neuer be any more variance, or displeasure ; this cannot bee thought

I. Benefit
of faith, is
peace.

2. To be
admitted
into high
favour to
be sonnes.

thought a small benefit. And if it were betweene a Rebelle and his Prince, it would be redeemed with a great price. This is much, yet behold more ; for as it is a farre higher favour, for a Traitor not onely to be pardoned, and freed from the Kings displeasure, and so fully reconciled : but to be taken into speciall grace, and made one, whom the King singularly loveth, and maketh of his priuy Councell, and taketh great delight in, so that he may haue free access into the Kings presence, and to whom the King can deny nothing : In a word, to be advanced as *Ioseph* in *Pharaohs* Court, or *Mordecai* in *Ahasuerus* Court, so to be taken into like favour with God : Yea more, of an enemy to be made a sonne, and heire, yea, coe-heire with Christ ; this is so high a favour, as more cannot be conceived. Yet this is that which is here added

ded to the former; That we who be iustified by Faith, by *Christ* haue accessse through faith unto this grace wherein we stand. Which I thus vnderstand (as I said) that we be not onely fully and freely discharged, from all Gods displeasure iustly conceived for our sinne, and so a full peace made betweene God and vs: But hereby also wee bee advanced to that high dignity to bee the sonnes of God, as it is called, *Ioh. 1. 12.* Which is that grace wherein we now stand. By means whereof we may boldly cry *Abba Father*, and haue free accessse to come into his presence to aske what we will; with assurance it shall be done unto vs, as *Christ* himselfe promisseth, *Ioh. 15. 7.* And from herce doe flow all other blessings, as fruits and effects of this grace and fauour, into which we be admitted.

Among which, one principall followes in this Scripture,
That

Rom. 5. 2.

Rom. 5. 2.

Iohn 16.
23. 24.

3. Joy of
salvation.

Rom. 5. 2.

That we reioyce in the hope of the glory of God. That is, how contemptible soever our state be in this world, (which vsually is bad enough) yet we haue hope of such a glorious estate to come with God in his kingdome, as doth make vs not onely inwardly to reioyce; but openly to expresse it in word and deed.

In word, when in a heavenly manner wee doe boast as it were of our honours which wee shall haue with God, when wee shall be received into his kingdome: as we reade *Paul* did oft,

Rom. 8. 18.

38.

Phil. 3. 8, 9,

10.

2. Cor. 4. 17

2. *Tim.* 4. 7, 8.

In deece, when wee openly shew, that on the one side wee are content to forgoe these transitory preferments, which the worldlings so magnifie, that they sell heauen for them. A worthy patternes whereof was *Moses*, *Heb.* 11. 24. That bee when he was come to yeares, refused to bee called the sonne of *Pharaohs*

25.

26.

raons daughter; abusing rather to suffer affliction with the people of God, then to enjoy the pleasures of sinne for a season: esteeming the reproach of Christ greater riches, then the treasures of Egypt; For he had respect to the recompence of reward. And on the other side, when wee are willing to doe as our Lord and Master Christ did, Who for the ioy that was set before him, endured the Crosse, and despised the shame, and is set downe at the right hand of the throne of God. So, when wee shall be willing to suffer with Christ, that we may raigne with him, and shall count that the sufferings of this present time are not worthy to bee compared with the glory that shall be revealed, then doe wee truly glory in the hope of the glory of God; and (to say the truth) as none can doe these, but such as haue hope of this glory, so hee that hath this hope, cannot but count all dounge for Christ,

Heb. 12. 2.

Rom. 8. 18.

Faithfull
haue a
glimpse of
the glory
to come.

Math. 17. 1.

1. Pet. 1. 17

Phil. 3. 21

Ephe. 5. 27

1. Iohn 3.

2. Thel. 1

10.

Rev. 3. 21.

To be one
with Christ
Ioh. 17. 21.

Christ, and to be glorified with him: for howsoever it bee most true of this glory, that it is such as eye hath not seene, eare hath not heard, neither can it enter into the heart of man to conceiue of the excellencie of this glory, yet God hath giuen to his beloued, such a glimpse of it, as Peter, James, and Iohn, had in the Mount of Christs glory. That they doe conceiue *their* vilde bodies shall be changed and made like to the glorious body of Christ. Their soules shall be cleansed from all spottes, and clothed with the perfect righteousness of Christ, and both in soule and body to be like vnto Christ, and so glorified with him; that he shall be glorified in them, and they with him, sit in his throne: yea, more and aboue all that can be vttered, that they shall haue such vnion with Christ, as shall bring them to be one with God the Father, as Christ and his Father are one; Which

Which is that which our Saviour himselfe prayed vnto his Father. All which so farre exceeding the short reach of our weake capacitie, wee may see cause sufficient, why they who are assured by faith, they shall certainly and fully enioy this glory, when they *lay downe this earthly tabernacle.* As the Apostle 2. Cor. 5. 1. expressly affirmeth, why they, I say, doe thus reioyce and glory in this glory of God. How great a benefit this is, though it cannot be valued, yet every one who hath his senses exercised, to discerne both good and evill, may easily see, that it is such and so great, as nothing to bee desired may be compared with it. And therefore there is cause enough to drawe all that know it, to spare no cost or paines for the attaining to it.

In the next words, the Apostle yet not satisfied in setting out
F the

Rom. 5. 3.

Glory in
afflictions.

Reioycing
in afflictions.

the singular benefits which are enioyed by this life of faith, addeth this, as a great enlargement of the former, That the beleever doth *not onely so*, that is, in a holy manner, *Glory in the hope of Gods glory; but we glory also in tribulation, knowing that tribulation worketh patience, v. 4. and patience experience, and experience hope, v. 5. and hope maketh not ashamed, because the loue of God is shed abroad in our hearts by the holy Ghost, which is giuen to vs*, wherein he intendeth that such is the power of faith where it is liuing, that it so quieteth and comforteth Gods children in their meanest condition, that they not onely reioice in the hope of that great glory to come (which is the best part of their estate:) but (which is much more admirable) that they find matter of outward reioycing in the worst part, that is, in tribulations, and afflictions, of what kinde soever; which is

no

no more then God requires by his Apostle *James 1.2.* *My brethren count it all ioy, when you fall into diuers temptations, knowing that the triall of your faith worketh patience, &c.* Whereof we haue the Apostle *Paul, 2. Cor. 12. 10.* a worthy example, who saith of himselfe, *Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in distresses for Christ his sake.* Which if it shall bee well considered, how vnwelcome these bee to the naturall man, and nip the heart of all his comforts and reioy- cings; it will bee counted a singular benefit in all of these to bee more then conquerours, as the Apostle saith, *Rom. 8. 37.* That is, not onely to overcome these with faith and patience, but to glory in them and reioyce, that wee are counted worthy to suffer shame for his name. And where- as the naturall man doth for these especially shunne true Re-

F 2 ligion,

Act. 5. 41.

Carnall
shunne the
crosse.

ligion, and the sincere professi-
on thereof, which vsually brings
the Crosse, and manifold troubles;
What a singular comfort
is this, that Gods childe may as-
sure himselfe, these afflictions
(how many and great soever)
yet they shall be so farre from
hurting him, that they shall all
turne to his good many wayes?
and therefore that hee hath iust
matter of ioy and thanks,
though not for the paine and
griefe, which be bitter, but for
the gaine which is sweet, as
Heb. 12. 11.

Tribulati-
on bringeth
patience.

Because this is not readily re-
ceived, the Apostle in this Scrip-
ture, *Rom. 5. 3. &c.* doth vnder-
take, to giue sufficient reason
hereof; namely this, That the
true beleever doth know that
tribulation worketh patience,
and patience experience, and ex-
perience hope, &c. In all which
he setteth forth certaine speciall
fruits, which Gods children
reape

reape by afflictions: Namely these; That whereas we all are by nature like vntamed Heifers never accustomed to the yoke, who by bearing the yoke bee made gentle and willing to put their necks vnder the yoke, and quietly to beare it; so Gods children being not acquainted with afflictions, bee much disquieted therewith at first: But afterwards being more exercised with sundry tribulations, grow more acquainted, and become more willing to beare them, and quietly to endure them, which alone is true patience: Not to bee furious or senselesse, but meekely to abide vnder Gods hand, and so *to holde their peace, because God (who cannot erre) hath done it.* The worth of this may herein be scene, in that so few haue well learned this Christian patience.

From hence ariseth another special friut, namely, experience.

F 3

That

Psal. 39.9.

Patience
brings ex-
perience.

That as Mariners at the first going to Sea, seeing the great waues, and tolsing of the ship, looke still to bee swallowed vp and to perish; but afterward by enduring many of these stormes growe to such experience of Gods power in preserving them, that they doe not so feare perishing as before, but cheerefully endure them: Even so the faithfull, how so ever at the first they begin to be dismayed with the manifold troubles they meet withall, corruptions within, and afflictions without, (reproches and iniuries by men of the world not the least,) yet afterwards by patient enduring of these, they finde by prooffe, that God hath made them able to beare them, and graciously delivered them. Whereby they grow to bee as trained Souldiers, better exercised both to beare and profite by them; and so to waite for a good ende and issue out of them, which

which is the next benefite here mentioned: namely, hope, whereof it is said; *Experience worketh hope*; whereby is meant, that as in all kinde of difficulties, men hauing often found helpe and release, doe gather thereout hope of like assistance for time to come; Even so likewise the often prooffe and experience which the faithfull haue of Gods mighty power, and readie helpe in all their trials and troubles, both preserving them vnder their heavy burthens, and in due time and measure easing them, and in the end fully releasing them: The experience hereof (I say) makes them hope and looke for like helpe hereafter in time of need. What sweet ease and refreshing this brings to a weary heart, may be seene by that common and true Proverbe: *If it were not for hope, the heart would breake.*

Experience
bringeth
hope.

And to goe no further, the

Verſ. 5.
Hope
makes not
aſhamed.

Job. 13. 15.
Ephe. 6. 17.
1. Theſ. 5. 8

next words makes it manifeſt : Where it is ſaid, *Hope maketh not aſhamed*. That is, when wee bee ſore diſtreſſed, and ſee no apparent meanes of eſcaping or deliverance, naturally wee begin to faint; and to be confounded in our ſelves, and ſo driven to hide our heads for ſhame, as not able to abide the reprochfull ſpeeches, which uſually paſſe vpon men ſo caſt downe. A cleere prooſe whereof we haue in *Jobs* caſe. Then if there be any true hope grounded on Gods faithfull promiſe of helpe in due time, which is embraced by faith; then I ſay, ſhall we be able to hold vp our heads, and ſay with faithfull *Iob*, *Though hee kill me, yet will I truſt in him*. For which cauſe this grace of hope is fitly compared to an Helmet, wherewith a man armed dares boldly hold vp his head, and looke his enemy in the face.

This is the benefit] which the be-

beleever hath in all extremities, which no other can inioy. For they if they be not senselesse, either struggle like a wilde beast in the Net ; or sinke downe in despaire without any comfort.

If this be so, let it be then acknowledged to bee no common blessing to liue by faith ; which besides many others , brings such patience, experience, hope, and confidence in all our troubles. The true cause of all which the Apostle here layeth downe to be this, *Because the loue of God is shed abroad in their hearts by the holy Ghost which is given to vs* ; meaning, that as the loue of a friend , is best tried and seene in greatest neede : so Gods loue vnto his children is most manifest in their greatest tribulations.

For whereas at other times God giues to his, some sweete tastes of his fatherly loue, *In all their troubles hee is so troubled.*

Great blessing to liue by Faith.

Cause of all.

Rom. 5. 5.

Esa. 63. 9.

and his bowels so mooued, that like a tender mother, hee as it were dandles them in his lappe, and speakes so kindly to them; yea, not onely bemones them, but helps them euery way as need requires; that now they see plainly, how tenderly hee loues them; which grace is wrought in them by the holy Ghost, which is given to all beleevers; All which commendeth Gods high fauour to these, and so the most happie condition of them all, and of them alone, that liue by faith. All which is contained in this one Scripture, *Rom. 5. 7.* which I haue but opened, and not powred out all that herein is contained. Now if this one boxe of Spikenard containe such store of sweet consolations, what may wee thinke is to bee drawne out of all other Scriptures? I dare say a large volume; for to say what I haue observed (and all may see who will consider

sider it) that although the Lord in great wisdom and love regarding our frailtie, who are not more leath to read much, then prone to forget what wee reade, hath set downe his will in vnimitable brevitie; yet he is very plentifull in laying foorth *his exceeding great and precious promises*, as S. Peter calleth them:

All which doe containe those blessings earthly and spirituall for this life and that to come, which God hath prepared for all true beleivers; who onely being the iust possessors of these, I thinke it sufficiently proveth that which I intend, What benefit it is to live by Faith. Which may more manifestly bee seene by the Apostles owne words in this Scripture, where he of purpose vndertakes to set out what is the blessed estate of those that bee iustified by faith, and so brings in all these singular benefits we have mentioned. Yea,
and

Scriptures
in great
brevitie.

Plentifull
in promises

2. Pet. 1. 4.

Rom. 5. 1.

All com-
fort of
Faith.

and addeth, that it is by Faith, *that we have accessse into this grace wherein we stand.* And to say the trueth, (as hath beene said already) neither these, nor any other saving grace, or true blessing is obtained, but by Faith: And therefore I may conclude, that he that lookes to finde any comfort in this life, and to nourish the hope of a better, let him make it his chiefe indeavour thus to live by faith, by which alone, these and all that may bee desired, are injoyed.

And thus would I leave this point to be proved rather by experience then by argument, and so come to that I chiefly ayme at, to bring this Doctrine into practise; and as I promised to collect some speciall promises, and to shew how they are to be applyed particularly to every person, and condition to whom they belong. But that I remember there is one other singular use

vse of faith, whereof though we stand in great need, yet it is very weakly attained, because it is so little sought after. And this it is, how by faith wee might more master our greatest corruptions, and better discharge those duties wherein we most faile.

Wherein the more to moue all that reade this, better to regard it, I doe with hearts grieffe bewaile, to see so many, of whom I conceiue good hope, that they haue truely received the grace of God, that yet neither themselues can feele, nor others discern any apparant growth in true sanctification, either in the subduing of their chiefest infirmities : or such a walking in their places as besee-meth their conditiō. But in generall such a conformity to the corruptions of the times, such deadnesse of spirit in all holy exercises, with a grosse and continuall neglect, or common a-
buse

Another benefit of living by faith, is our Sanctification.

A iust complaint very needfull to be regarded.

Many blemishes in Gods children.

buse of them; private, and specially, as reading, meditation, and prayer, instruction, and wise government of their Families, holy conference in their brotherly meetings, with such care of edifying one another. And on the other side, such vaine and sinfull merry-making, that there is but small difference betweene them and meere naturall men. As for their worldly dealings, as eagerly following the world, and contending thereabouts; as busily following their pleasure, with curiosity in houses, apparel, decking their children, and the like, and generally such setting their mindes and affections vpon these things heere below, as men that are not risen with Christ. I might say no lesse of their vnmercifulnesse many wayes, and great impatiency in every thing that crosseth them; with sundry the like great and long continued blemishes of their

their holy profession, and iust abaters of their spirituall comforts, in such sort, that I haue seene and heard the deaths of many to haue had little to be reioyced in: and no marvell, seeing they tooke so little care either to glorifie God in their life, or to winne others, or to make their calling and election sure. It was most iust with God, that their death should want of that glory with others, and comfort to themselves, which others of Gods children doe enioy; who liuing by faith, haue learned better to bridle their vnruely affections, and more wisely to walke to the honour of God, edifications of others, and peace to their owne consciences.

All which is attained by faith, and not without it, as hath before beene touched, and now shall further be made manifest. The Apostle, *Romanes* 7. 14. speaking of himselfe, being
now

○ consider
this.

Strength of
sinne in
true belee-
uers.

now regenerate, saith ; *That the Law is spirituall, but I am carnall, sold under sinne,* which in many words following, hee proveth and exclaimes : saying, *vers. 18. For I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but how to performe that which is good, I finde not :* and more to like effect. Whereout this may evidently be gathered, that even in those that haue true faith, and be effectually regenerated, there remaineth such a corrupt nature, as keepeth them from many good duties, and carrieth them to sundry evill actions : yea, and that with such strong hand oftentimes, that they haue no power to withstand ; as followes, where he compares himselfe to a poore Souldier taken prisoner by the enemy, and held in captivitie till hee bee rescued by his Captaine ; meaning, that Gods children are oft so held cap-

captiues to their corruptions, that they haue no power to resist, much lesse to overcome, till by the power of Christ they bee delivered out of this thraldome, as may be seene in all the particulars before mentioned.

Captivity
of regenerate.

As for example, when a poore Christian shall bee so possessed with the loue of this worldly wealth, that though he desire and purpose to be more mercifull to Gods needy Saints, yet when he comes to it, hee cannot overcome himselfe, to relieue according to his ability, and their necessity; but even against the light of his conscience, either giues not, or not so much as he should. So much more for lending, for conscionable buying and selling: and as in all matters of profit, so of pleasure, hee that is in captivity to them, no purposes, prayers, no voves can keepe him backe, but hee will obey his lust, in vaine

ap-

apparell, in going to playes, in cardes, dice, and other gamings. The impudency of many in withstanding their lusts, shewes in what captivity they be held: likewise in reuenge, and vncharitable thoughts, of such as haue done them wrong. They which be able to discerne their owne corrupt nature, may easily see with what difficulty they doe bridle their lusts; nay oft, how impossible it is, to giue to such as offend them, a good word, or a good countenance.

By all which, and many the like, it evidently appeares, that many of Gods children be thus held in captiuitie, that they cannot by all the strength they haue get out: so that without they be deliuered by Christ, they shall be quite ouercome: which the Apostle himselfe in this very place expresth, where complaining hereof with grieve and admiration at the difficulty of
the

the worke (not in any despaire) cryeth out, *O wretched man that I am, who shall deliver mee from the body of this death?* Wherevnto hee makes answer himselfe, saying, *I thanke God through Iesus Christ our Lord* : meaning, that though he sawe, neither in himselfe, nor in any creature beside, any power to deliver him from the corruption of nature, which brings death, where it is not subdued : yet hee saw such helpe in Christ, as made him with ioy to giue thanks to God for the same.

Rom. 7.24.

Wherein I obserue a worthy practise of this which I chiefly endeavour to draw beleevers vnto, namely, How by faith to master their strongest corruptions : For here, the Apostle finding no where out of Christ, any sufficient power to deliuer him out of this captivity to sin and death, by the hand of faith he layeth hold vpon Christ, as-
suring

2 Co. 12. 9.

sureing himsefse vpon Christs promise, That his grace should be sufficient for him, & that his power should be magnified in his weaknesse. Therefore he should not be left in his enemies hands, but in due time be set at liberty, more freely to serue the Lord.

Obserue.

This is that I commend to the practise of every true believer, that whensoever hee feeles his corruptions too hard for him, that he cannot by all his endeavours get the mastery over them, then to flie to Christ, and by true faith to apply his promises for the mortifying of sin, that therby we may receiue power from Christ more to crucifie the olde man with his members.

For our better performance whereof, I will a little digresse, (though not farre from my purpose) briefly to set out, the readiest and the surest way which I know, to mortifie any sin; which
stan-

standeth in the diligent exercise of these foure Rules following.

First, That whereas wee be all blinde by nature, that wee see not our finnes, and so full of pride, and selfe-loue, that wee thinke better of our selues, then there is cause ; every one who will mortifie his sinne, must labour by all good meanes to finde out what be his chiefeft finnes most displeasing to God.

These meanes be :

1. A true examination of our selues in every Commandement, what bee our chiefeft sins therein forbidden.

2. Secondly, a carefull obseruation of all our wayes ; and as men doe trace the creatures in the time of Snow, so to marke our steppes in time of temptation : as our impatience when we be provoked, and so for all other finnes, as pride, and covetousnesse, &c.

3. Third-

Foure rules
of mortifi-
cation.

3. Thirdly, a seeking and receiving admonition from such as see our infirmities.

4. And fourthly, earnest Prayer to God to discover our chiefest imperfections. By all which and the like faithfully used, we shall finde out, wherein wee haue most need to be reformed; that so vpon sight thereof, we may better apply all our endeavours for our recovery.

Second
rule to bee
weary of
our finnes.

Hurt by
sinne.

The second Rule is, when we haue found out our sinne, then to get our hearts to be weary of the same, and willing to be cured of it ; which shall be, if wee consider the great hurt it brings vs, partly in keeping good things from vs, and partly in pulling downe vpon vs so many evils, vpon soule and body, our selues and others belonging to vs.

To set out these in particulars would not be hard, but it would carry me too far from my matter

ter intended. It shall suffice to remember in this case, that all our woe comes from our sinnes, as both Scripture, reason, and continuall experience doe shew: which if it were well weighed, would make vs more weary of our sinne, then of our sicknesse, or other affliction, and breed in vs much more fervent desires to be cured. And therefore this must be another daily consideration, both what bitter fruites our sinnes bring forth, and that from thence all the woes wee meet withall doe spring.

The third and most principall rule is, That for so much as such is our frailty, that when we haue got some true sight of our principall corruptions, and therewithall some loathing of them, with an earnest desire to be rid of them; yet we haue no ability in our selues to mortifie them, but *all our sufficiencie is of God,* and *without Christ, wee can doe nothing,*

Third rule,
is to get
power
from
Christ,

2. Cor. 3. 5.
Iohn 15. 5.

Mar. 5. 25.

nothing, as is oft said, but never sufficiently regarded: Therefore heerevpon especially dependeth all our power to mortifie sinne, that wee by faith doe draw from Christ that power and vertue, which is in him, to change our crabbed and sowre nature, that wee may be sweet and pleasant grapes for the Lord our God. This is that especially which I ayme at, to perswade all that faine would get more mastery over their strong corruptions and vnruely affections: namely, to doe as the woman in the Gospell, *Who hauing an issue of blond twelue yeares, and had suffered many things of the Physitions, and had spent all that she had, and was nothing better, but rather grew worse; When she heard of Iesus, came in the presse behind him, and touched his garment; for she said, if I may but touch him, I shall bee whole: and straight way the fountaine of her blond was dried vp, & she*

shee felt in her bodie that shee was healed of that plague. Even so must we all, who haue had many foule issues of sinne, of pride, hypocrisie, securitie, presumption, wrathfulnesse, vncleannesse, worldlinesse, and the like many, and haue taken great paines, and beene nothing the better, but rather growne worse: for so must it needsbee till wee come to Christ, doe wee what possibly wee can; such I say must come to Christ, and touch him by a true faith, and then shall they feelee vertue to come from him, to drie vp this fountaine of their corruptions.

Oh that this might be brought more into triall, what would bee the difference betweene this and all other practises for the mortifying of the flesh, which without this shall be found insufficient, if not deceiueable: for where shall be found any vertue to kill sin in our nature, but in Christ

Obserue,

No power
to kil sinne
but in
Christ.

in our nature? Can mans reason, will, or resolution suffice to draw him to forsake his so pleasing, and profitable sinnes, as he supposeth? If this might bee in some outward actions, in respect of men, yet this cannot bee in the heart to please God, which is onely the worke of Gods Spirit in true beleevers. How this is to bee done, hath beene before declared; heere onely I commend the vse of this living by faith, without which, as there is no true mortification of any sinne whatsoeuer: so by this, wee shall surely obtaine power against the oldest and strongest corruptions in our nature.

Wherevnto if one thing be added, I will see not what should be wanting, to the mortification of them all; at least in such measure as God will approve, and we may have comfort in; which is the fourth Rule by me intended:

ded : namely, That having received 1. a true fight of sinne. 2. a willing minde to be cured of it. 3. power from Christ for the subduing of it : then in the last place, that with this furniture we enter the battaile, and with good courage set against all the assaults of Sathan, all the allurements of this world, and all the evill lusts of our owne hearts : *That we give not place to the Devil, but resist him rather, steadfast in faith, as we oft be exhorted; and that vpon promise that hee shall flie from vs; which is the same whereto the Apostle exhorts and perswades by many arguments, To put on the whole armour of God, that we may be able to stand against the wiles of the Devil; and els-where, To fight the good fight of faith, to watch and stand fast in the faith, to quise vs like men, and to be strong.*

In all which, and many the like, this is required, that all they

G 2

who

Fourth rule
of mortifying
sinne,
is to fight
against it.

Ephe. 4. 27.
Iam. 4. 7.
1. Pet. 5. 9.

Ephe. 6. 11.
1. Tim. 6. 12.
1. Cor. 16.
13.

Fight the
Lords battels,

Cowards.

Rash.

Vaine
bonds of
leaving sin.

who haue by faith received Christ, and so from and in him all needfull grace, whereby we may be enabled to withstand all their spirituall enemies: That they, I say, should manfully fight the Lords battels, and neither through sloathfulnesse, nor cowardlinesse, shrinke backe, and giue way to their enemies; which would bee their overthrow, as daily experience sheweth, wherein many faile.

On the other side, many rashly running into the battell vnarmed, and so are sore foyled; which is the common errour of those, who wanting faith, both resolute to leaue such sinnes as bring them to terrour before God, and shame before men: and do also many wayes bind themselves thereto, as to leaue badde companies, for dicing, carding, drinking, and worse: yet oft they preuaile not; and if they doe, it is farre from true mortification, and

and so indeed are never the nearer to true comfort: So needfull therefore it is for all that may hope for victory in this spirituall battell, first to get this Armour, and then to fight.

And thus haue I shewed the best way I know for the overcoming of our severall corruptions, and all other spirituall enemies, which seeing it cannot be attained but by faith, *For this is the victory that overcometh the world, even our faith*: it well prooveth the point I intend, and so commends this precious gift of faith, that any who ever felt or feares the wounds of sin, and hath tasted, and desires the reioycing of a good conscience, (whereof 2. Cor. 1. 12.) shall see cause enough to perswade him *aboue all to take vp oft and againe (as the word signifieth) the shield of faith.*

1. Ioh. 5. 4.

Eph. 6. : 6.

The same may be said for the other part of sanctification:

G. 3 name-

Direction
to per-
forme du-
ties,

namely, that all to our abilitie to lead a godly life, and comfortably to performe all good duties to God and man, is no other way attained then by faith, as it hath beene already, and might more plentifully bee proved by Scriptures and experience, if need so required. But I will onely adde this for helpe of the weaker, to shew them how by the helpe of the former rules fitly vsed, they may be able in some good measure to practise all holy duties, and specially such in which they most faile.

Four rules
for practise
of all duties
1. To know
our duties.

First, every one isto inquire, and by all meanes hee may, to learne, what be the speciall duties which God requireth at his hands, either in his generall calling of Christianitie, or speciall place wherein God hath set him; and what be the gifts and graces wherein hee is most weake; that so hee may more earnestly labour

labour for the attaining of them; which knowledge shall bee as a light to guide him in the right way to heaven. Whereas otherwise men are in darkenesse, and can never possibly lead a godly life; and though they may haue some desires to take a better course, yet this ignorance will so blind them, they shall not find the way; which is one chiefe cause, why the liues of many professing Religion are so barren, that little more can bee seene then bare leaues of profession.

Most thinke it enough to a-voide grosse offences, and to practise common duties of Religion and righteousness: but to know how to please God in all things, this is too precise, and more then needs; whereas the best of Gods children, seeing and bewailing their blindnesse, doe oft and earnestly seeke to God to giue them *knowledge and*

I. Cause of
barrennes.

Rom. 12. 1.

Psal. 119.

What need
of know-
ledge.Examine
our fail-
ings.

understanding, what the good will of God is, acceptable, and perfect. The example of David is sufficient in this case, how vncessantly hee prayed to God, To reach him his Statutes, to give him vnderstanding, (who yet had as much knowledge of his duty as any other.)

The great need and vse of this knowledge, what God would haue vs to doe in our places, and in our severall estates of prosperitie and aduersitie, may easily bee seene by all that haue any care to please God, who shall find themselves to seeke in many things, both what to doe, and how to carry themselves. And therefore I advise all who may looke for any comfort of an holy life, carefully to examine themselves in what duties they be most failing, either in not doing them, or doing them amisse. And for their helpe, to doe as before was taught in the first rule

rule of mortification, how to find out our chiefest finnes: so hereby the like meanes to know what is the chiefest worke God would haue vs to doe, and in what manner it ought to bee done, that this may be ever as a light to shew vs the good way wherein God would haue vs to walke.

This is the first rule to be observed for the well ordering of our whole life; which though it be so necessary, that there can be no good life without it, yet is is not sufficient.

And therefore in the next place, wee are to labour to get our hearts ready and willing to doe such good things, and we know God requires; for we are not more ignorant what God would haue vs to doe, and in what manner, then vnwilling to doe either, as our daily practise proovert; especially to doe more then vsually is done,

2. Rule to get a willing mind.

Great vnwillingnes to duties.

G 5 which

which the Lord knoweth is very poorly performed.

Falling in
some du-
ties.

For to let passe the carnall Protestant and hypocrite, who doe all to halfe, and for shew, this will be found in those that haue some truth, that though they make conscience of some duties, yet are very hardly brought to others, which bee more laborious, or more crossing their corrupt nature in their credit, profit, or pleasure.

Seldome
Fast.

Hence it is that many are so negligent and slight in reading, private prayer, meditating, instructing of their families, sanctification of the Sabbath: and so hardly brought to sobriety and true liberality. But of all, how seldome can the most of vs bee brought to humble our selues in fasting, and prayer, though we haue never so many and iust causes to pull vs often hereunto, both for our selues and others, in publike and private.

These

These and the like prooue this rule to be most needfull, to get our hearts more willing to every knowne dutie.

The way whereby this is obtained, is an often and advised consideration of the great gaine which comes by a conscionable discharge of these duties that belong vnto vs, in bringing glory to God, profit to others, and peace to their owne soules; all which is more commonly confessed, then soundly enioyed of many true beleeuers.

Of this gaine well spake the Apostle, *1. Tim. 6. 6* saying, *Godlinesse with contentment is great gaine: and chap. 4. 8. Godlinesse is profitable for all things, having promise of the life that now is, and of that which is to come.* And to the same purpose is that of the Prophet, *In keeping of them, that is, Gods Commandements, there is great reward.* None of any grace will deny these; but not remem-
bring

How to be
willing.

Gain of
godlinesse.

Psal. 119. 11.

bring or not beleeving them, and so not regarding them, and being drawne away by other more desired gaine, despise this the greatest gaine, and neglect the meanes which bring the same.

Practise of
this rule.

The true practise then of this rule is, that when wee feele a backwardnesse to any duetie which we know God requireth, then to stirre vp our hearts by laying before vs, how wee shall honour God and our profession, draw on, and winne others to the like obedience, and stop the mouthes of gain-sayers, procure to our selues much peace, comfort, and credite amongst Gods servants; yea draw downe all needfull blessings, and keepe away many sore checkes of a guiltie conscience, and many reproaches in the world, and heauie chastisements which God layes vpon his owne children for their bold neglect of duties which

which hee requireth. If these were as they should be, well remembered and regarded, it would at least make vs willing to doe our vtmost, to please G O D; which yet is not inough to make vs able to doe what wee would, for that which *Paul* speaketh of himselfe, wee finde much more in our selues. *That the good wee would doe, we doe not*; such is our decay by *Adams* fall, that as we haue no knowledge of Gods will, for the well-guiding of our liues, till he reveale it, and haue no will thereto till God make vs willing; so more, when we haue both these, yet wee finde no ability to performe that which is good.

Rom. 7. 19.

There is need therefore of a third Rule to direct vs, how to get this ability to doe that good which we know and desire; and seeing all *our sufficiency* to doe any good, thought, word, or worke, *is of God*: and (as before vpon

3. Rule to
get ability.

2. Cor. 3. 5.

Iohn. 15. 5.

Ability
from
Christ.

upon another occasion was shewed) *Without Christ we can doe nothing ; and I am able to doe all things through Christ which strengtheneth us,* as the Apostle saith, *Phil. 4. 13.* By these and the like, is evident, that all our strength to performe any dutie in such sort as may be pleasing to God, lyeth in Christ, and must bee from him communicated to vs, that wee by it may be able to doe the will of God.

Speciall
duties.

Now, wee haue already heard that the onely way to apply Christ to vs, and so to drawe grace and vertue from him, to doe any good worke, is faith; wherby as we are vnited to him, so we receiue from him all needfull grace to enable vs to such measure of obedience, as God will accept at our hands. And therefore whensoever wee feele a true desire to doe the will of God in any thing, but finde no ability thereto, as to forgive
our

our enemies, to be more patient vnder the crosse, to humble our selues before God in fasting, to pray more fervently, and with fruit, and more conscionably to heare Gods word, &c.

Our practise must be (as before, for mortification, so now for new obedience) to flie to Christ, and to lay hold on him by a true faith, that through him wee shall be able to doe all things, and from him receiue all grace necessary for the leading of a godly life ; which is a speciall part of this great benefit we haue by faith, that being of our selues so weake vnto every good worke, by faith in Christ, wee may be strengthened in grace, *whereby we may so serue God, that we may please him with reuerence, and godly feare.* In which respect also, I commend it to our daily practise, that thus living by faith, our liues may bring more glory to God, good

exam.

One chiefe
benefit by
Christ.

Heb. 11. 28

4. Rule to
set vpon
duties.

example and profit to our brethren, with sweet comfort to our owne soules both in life and death.

For the better practise whereof, the fourth Rule is also to be observed, namely, with this knowledge, desire, and faith, to set vpon the duties wee most faile in, and to put to all our strength to doe the will of God in all things, and that in such manner as may bee most acceptable through Christ. To this end bee all those exhortations vnto holy life, in the Scriptures, both in the writings of the Apostles and Prophets; As *to loue our enemies, to blisse those that curse vs, and the like many.* All which, though iustly by God required of all men, yer indeed cannot bee performed without faith, which is the cause why they bee so seldome, and that very slightly obeyed: For as some will set vpon holy duties

Mat. 5. 44.

ties by their owne strength, and not drawing by faith vertue from Christ, doe labour in vaine : so on the other side, many idle professors dangerously deceive themselves, in saying they hope in Christ for power and strength to leade a better life, and yet very idly neglect those labours which God commands, whereby they might attaine to more grace and better obedience ; so that all these Rules will be found so necessary, that not one of them can be spared, but hee that looketh for the comfort of a good Conscience, either in the overcoming of his speciall sinnes, or conscionable practise of his speciall duties, must constantly obserue these Rules, by which I dare affirme (to say no more) his gaine shall answer all his paines.

And thus haue I as briefly as I can, and plainly (vpon
the

Much fay-
ling in
godly life.

the former occasion) shewed,
how a true beleeuer may attaine
vnto this great grace to leade a
godly life in both the parts of
it, in dying to all sinne, and
living to all righteousness;
Which as no other can possi-
bly attaine vnto, so neither
they all who beleeue to be sa-
ved by Christ, doe enioy this
benefit: for though they be
renewed in part, and in some
measure doe mortifie the flesh,
and make conscience of some
duties, both of holinesse, and
righteousnesse, without which
they could not proue them-
selues to haue any sauing faith;
yet either not knowing how to
liue by faith, so as thereby
they might shine as lights in
this darke world; or not pra-
ctising this knowledge, they be
not onely dimme lights, but
giue out bad example, liuing
many wayes offensively, to
the reproach of their professi-
on,

on, grieve of the godly, and small peace or comfort to their owne consciences. All which might bee well avoided, and the contrary blessings enjoyed, if this living by faith were brought into daily use; By all which, and the former benefites of living by Faith layd together, I hope may bee sufficiently seene, that there is no life comparable to this life of Faith; yea, rather none to be desired besides this, which onely hath all the promises of this life present, and that which is to come. And therefore to conclude this former part of the Treatise, wherein I have as plainly as I can, set out first what true Faith is, how it is gotten, how any may know that they have true Faith. And secondly, what it is to live by Faith, how this is attained by a wise application of Gods promises; and herewith the
mani-

Conclusion
of the first
part, and a
summe
thereof.

Exhorta-
tion,

manifolde and singular benefites arising from hence : I doe in the Lord , with all instance beseech all such who having any true Faith in Christ, and desire to adorne it with an holy life , and yet vpon better examination of their wayes, doe finde their profession to haue beene of little good vse to others; and of as small comfort to themselves, (to speake nothing of their offensive life before mentioned :) I intreat all such , I say , but to make tryall of this advice I giue , to learne to liue by Faith , and to this end to follow this direction heere set downe , till they shall bee able better to guide themselves. And so my hope and prayer shall bee , that GOD will let them see such fruit of their labour , as shall bring them more true comfort daily, then in many dayes, and to some more then in a-

ny

ny day of their life past ; which
I humbly beseech the LORD
to grant both to my selfe,
and them , even for
his CHRIST S
sake.

THE



THE
SECOND
PART OF
THIS TREA-
TISE;

Containing a direction how
to apply Gods promises to
*our particular occa-
sions.*

FOR the better vnder-
standing & practise
of this duty, of par-
ticular application
of Gods promises to our severall
neces-

necessities, that so we may ther by liue by Faith, (which is the chiefe thing by mee intended in this Treatise) wee are advisedly to consider the nature and kinds of these promises, (which be the foundation of our faith,) that so wee may more soundly apply them to our seuerall occasions and vses.

Gods promises,
what.

By Gods promises, I vnderstand generally all those declarations of Gods will, wherein hee offers to vs in his Word any good thing to enioy : As on the other side, by threats are meant those declarations of his will, wherein hee denounceth any euill against vs for sinne. Both which bee plentifully set downe in the holy Scriptures, to these ends, that by his promises hee might allure and draw vs to beleue and obey his will ; and by his threatnings, hee might scare vs from sinne. In all which God doth declare his will after a double

Gods will
revealed
two waies,
first, absolutely.

double manner, either absolutely, or conditionally. Absolutely, what he will most certainly doe, any thing to the contrary notwithstanding. As for example, *That there shall be no more waters of a flood to destroy all flesh. And in this same time I will come, and Sarah shall haue a son*, which the Apostle saith is a word of promise: of this sort be all Gods promises concerning salvation made vnto the elect; which cannot bee made voide by any meanes whatsoever.

The other manner whereby God doth reveale his will, is not absolute, but (as it is commonly saide to bee) conditionall, which is, when God declareth his will, what hee will doe if wee doe our part, els not: this conditionall promise well vnderstood may bee borne; otherwise mis-vnderstood, it destroyes the nature of the free and gracious promise of the Gospell, and in

H this

Gen. 9.15.

Rom. 9.9.

Note.

2. Conditionally.

Difference
betweene
covenant
of { works.
faith.

Most pro-
mises be
with con-
dition.
Expressed.

this respect confounds the Lawe and the Gospell, taking away a chiefe difference betweene the Covenant of workes (wherein God promised life vpon condition of doing all that was written in the law, without which condition performed on our parts, God did not covenant to giue life :) and the covenant of grace, wherein God freely promised, not onely life, but to giue grace to receiue this life, as *Ier.* 31. from *vers.* 31. to 35. read the place. The like *Ezek.* 36. 24. &c. *A new heart also will I giue you, &c.* In which and the like many, is no condition expressed on our parts, but God himselfe makes capable of this grace whom hee pleaseth. How these are by vs to bee applied afterwards I will shew. But now seeing very many, yea, the most of the free gracious promises of the Gospel, be propounded with some condition, either expressed

or necessarily vnderstood, wee are wisely to consider of them; as first in this, and the like many, the condition, or dutie required, is expressed, *Ioh. 3. 15. Whosoever beleeueth in Christ, shall not perish, but have everlasting life.*

Secondly, in others the dutie required for the attaining the thing promised, is necessarily vnderstood, *The Sonne of man is come to saue that which is lost. Behold the Lambe of God which taketh away the finnes of the world.* And the like many. In all which, faith is necessarily vnderstood, for the obtaining of the benefit promised. But yet in all these, Faith is no condition, mooving God to promise life; for first, Faith it selfe is part of the thing promised, and no man can beleeue except it bee given him, and therefore an impossible condition to bee performed of our selues. And to say as it is,

Vnder-
stood.

Mat. 18. 11.

Ioh. 1. 29.

Faith is
part of
Gods ce-
venant,

Offer ge-
nerall.

Faith doth apply the fruit and benefit of the promise to the beleever, (who alone shall enjoy the thing promised,) and doth not reſtraine the offer of grace, which is generall to all to whom the Goſpell comes; who as they haue no Faith before they heare the promise made to them, ſo after hearing this promise made to them, if they beleeue not, they ſhall bee condemned for not beleeving, as *Iob. 3. 18.*

How con-
ditionall
promiſes
be taken.

In vs no
cauſe of
beleeving.

Thus then I conceiue all conditionall promiſes of the Goſpel are to be taken, that God doth freely offer mercy in what kinde ſoeuer, and for the enjoying thereof requires ſome dutie of obedience at our hands. Now we muſt firſt beleeue and ſo obey, and then enjoy the thing promiſed, ſo that there is *in vs no cauſe of beleeving*, but all is in Gods free promiſe; and our obedience onely is an effect of our Faith, and ſo a prooſe of Faith,

Faith, no cause to moue vs to beleue. As for example; *If you forgine, you shall be forgiven: God freely offers pardon to vs, and requires that we beleeuing shew mercy to others. As we reade in the Parable, Matth. 18. 32. 7 forgane thee all the debt, because thou desiredst me, shouldst not thou also haue compassion on thy fellow seruant, even as I had pittie on thee?* So then he that beleeueth to find mercy, is thereby moved to shew mercy, and certainly hee that shewes no mercy in deed receiued none.

Besides this, there is another consideration of Gods promises, which stands in the diuers qualitie of the things promised, whereof some be wholly necessary for our saluation, and offered without any restraint, and are so to be beleued, as Faith and Repentance. Other things though good in themselues; yet are not alwayes good for vs, but

Mat. 6. 14.

Another consideration.

Simply necessary.

Not simply necessary.

With limitation,

Generall promises offered to all.

we may bee saved without them, and in some case, better want them then haue them: as health, wealth, peace, and all earthly blessings: yea, many common gifts of the Spirit, at least the measure of them; as excellent wit, memory, knowledge of heavenly things, courage, liberalitie, gentlenesse, &c. all of these be promised with limitation, so farre as they be good for vs, and no further; and so farre onely are to bee desired and beleue-

Another needfull consideration of Gods promises, that we may better make our vse of them, is this, That God doth proclaime in the Gospell his Sonne Christ, and all his benefits generally to all, and every soule, to whom the Gospell comes: so that every one who heareth the Gospell, ought to beleene; which if hee doe not, (which none can without speciall

ciall grace) yet this is his sinne, and shall bee his condemnation for wilfull refusing mercy offered. And therefore every one that will not perish must beleeue, that there is such mercy in God as hee offereth, and that God is able, willing, and faithfull to performe his promise: that so beleeving hee may enioy the benefit, of which otherwise hee depriveth himselfe. This therefore I doe before hand make knowne, that (seeing many worthy promises bee thus generally propounded and set out, that wee might by beleeving bee made partakers of Christ) therefore none doe shut out themselves, and so bring vpon themselves more iust damnation: as *Ioh. 3. 18.* is plainly expressed, *Hee that beleeues not is condemned already. vers. 19. This is the condemnation that light is come into the world, &c.*

There bee also many speciall

H 4

pro-

Note.

None must
shut out
themselves.

Promises
to speciall
men.

promises made to speciall persons performing such duties, as to Faith and trust in God, to confession of sinne, to prayer, and so to all obedience: for God requires no dutie, but there is a Reward belonging thereto, (though not alwayes expresse) which reward though it may moue the heart to desire it, yet it cannot beget Faith; but the truth of the promise must draw vs to beleeue, and our beliefe of having the reward which wee desire, will moue to obedience: And therefore every one who heares such rewards promised, must bee thereby moved to beleeue. Secondly, to obey, as was before said. These well considered, will better guide the weaker sort, to apply and make the right vse of all the promises in the Scripture, which may any way concerne them.

Promises
bee very
many.

Now then because these promises bee exceeding many, wee must

must needs bring them to some order, and that as plaine and short as may be, least the weaker memories be over-loaden, and so their vnderstanding confounded, by many diuisions, as is too oft seene. I cannot thinke of any more easie way, to teach the full vse of our faith in every part of our liues, then to lay open the most principall matters, in which we are most subiect to doubt and feare; that seeing our diseases, we may more fitly apply the remedy.

Over-looking the whole course of life, I obserue these fixe speciall occasions of doubting, wherein wee haue most need to be relieved by Faith.

1. First, and aboue all, we are most subiect to doubt, whether we be in the state of grace, and so of the number of those that shall be saved by Christ.

2. Secondly, how wee shall bee able to over-come our

Occasions
of doub-
ting.

Order.

Sixe chiefe
heads.

1. Iustifica-
tion.

2. Mortifi-
cation.

- strong corruptions and temptations.
3. Holy life. 3. Thirdly, how to get grace to pray, heare the Word, and to performe all duties to God and man in faith, so as God will accept them.
4. Afflictions. 4. Fourthly, how to endure and profit by all afflictions, and persecutions.
5. Earthly blessings. 5. Fifthly, how to be provided for, of all things needfull for this naturall life.
6. Perseverance. 6. Sixtly, how wee shall hold out to the end.

Life spirituall and earthly.

All which may be drawne to two heads, first, for our spirituall life, secondly, for this bodily life. In both which, were we so strengthened in Faith, as to rest vpon God for all sufficient reliefe, I well see not what might bee much wanting to make vs reioyce alwayes in the Lord; and sure I am, no other state in this life, herewith were to be compared. Let vs therefore come to

parti-

particulars, and see how in all of these wee may gather out of Gods word strength of Faith, and so comfort to our soules, for the better refreshing of our warfare in this life, and more full assurance of our finall victory and glory hereafter, in and through our Lord Iesus.

And now to begin with that, which as it is first in order, so is it in degree aboue all to be most sought for (seeing vpon it all the rest doe depend,) and yet we are vsually in nothing more wanting; namely, to be sure of our salvation by Christ; vnder which I doe containe especially our Iustification, by which wee bee made Gods children. All which, as we haue already heard is to be had alone in Christ, and to be made ours, onely by faith, *not by any workes of righteousness which we haue done.* Whereof, although there hath beene in the former part of this Treatise, so much

First point wherein we liue by Faith, is for assurance of our salvation.

Titus 3 5.

much said as might suffice for this point, to shew how this faith is attained: yet seeing the Lord hath left vs so many promises in the holy Scriptures, (specially in the newe Testament, wherein Christ who was before shadowed in Types, is more clearly revealed, for which cause I doe chiefly cite these.) And seeing this is my maine scope, to teach the weake beleever, how he may by these promises daily nourish his Faith, (specially in time of tentation) I hope it will bee found no leste labour to gather some store of these promises, and to shew the right vse of them.

To come then to the practise of this first point, how wee may daily come to more certaintie, that wee bee reconciled to God, and so his adopted children and heires of saluation: we are to remember, that there is a two fold certaintie, or assurance of Gods
favour,

Double
certaintie.

favour, one the certainty which comes by faith alone, the onely stay whereof is Gods word: The other is the certainty of Sense, when as wee haue some spirituall feeling of Gods fauour, manifested to vs by his manifold graces bestowed on vs, which be so many tokens and testimonies of his Fatherly loue. A cleare resemblance whereof, may be that which *Ioab* said to *David*; *To day thy seruant knoweth that I haue found grace in thy sight, my Lord, O King, in that the King hath fulfilled the request of his seruant.* Wherein we see *Ioab* was more assured of the Kings fauour, by granting his request. Both these assurances bee expressly coupled in that one sentence of the Apostle *Iohn*, *And hereby we doe know that wee know him if wee keepe his Commandments.* Meaning that the conscionable indeavour to keepe Gods Commandements, makes vs to know

1. Of faith.

2. Sense.

2. Sam. 14.
22.

1. Ioh 2. 3.

know certainly, that we truly beleue, and haue the true certainty of Faith for our saluation by Christ. For our strengthening in both of these assurances, the Lord maketh diuers promises.

Matter,
what,

In all of which we shall finde vsually these two things :

First, what be the excellent benefites, and vnsearchable riches which be brought to vs in Christ : which be set forth vnto vs sometimes generally, all in a lumpe, that he will saue vs ; and sometimes more particularly, that hee will forgiue and cleanse vs:all to this end, to draw vp our earthly mindes and affections, so to hunger and thirst after them, as never to be at rest till we doe in some measure enjoy them.

Persons to
whom,

Secondly, the persons to whom these be in the Gospell proclaimed, that so every one may apply them to himselfe by Faith, and bee assured they be his.

Both.

Both which shal now better appeare in the particular promises.

And first, concerning Christ and the benefites brought by him, we may well beginne with that, which was the first promise made to man, and the foundation of all others, where the Lord denouncing his vengeance against the Serpent (the Divells instrument in seducing mankinde) said, *And I will put enmity betweene thee and the woman, and between thy seed and her seed: It shall bruiſe thy head, and thou shalt bruiſe his heels.* In which, besides sundry other things there intended, this is chiefe for our purpose; that Christ the promised seed of the Woman should fully conquer Sathan, and his whole kingdome, howsoever Sathan would continually molest the seed of the Woman, till he were quite vanquished.

Christ promised.

Gen. 3.15.

The

Vse.

G:n. 9. 27.
Gal. 3. 16.

The selfe same matter is more plainly taught, *Heb. 2. 14.* that Christ tooke our nature, *That through death hee might destroy him that had the power of death, that is the Devill. And deliver them, who for feare of death, were all their life subiect to bondage.* Which (if God had made no other promise) might be a sufficient word, to perswade every soule that heareth it, not onely to desire, and seeke this deliverance by Christ, but to beleue that he shall enjoy it, seeing God hath so faithfully said it. For the further confirmatiō of the faith of Gods people in this poynt, in all ages the Lord renewed this promise of sending Christ the promised seed. As immediately after the Floud, *Noah* by Prophecie blessing his two sonnes said, *God shall enlarge Iaphet, & he shall dwell in the tents of Shem.* Which intendeth that we Gentils, should be called to be one body

body with the Iewes in Christ. The same was afterwards oft renewed to *Abraham*, In thy seed shall all the nations of the earth be blessed, *Act. 3. 25.* The like to *Isaacke*, and to *Jacob* also; In all which Christ was promised, the true seede, in whom alone all families be blessed. And so forward in all succeeding ages, *Moses* and all the Prophets in their times, foretold of Christ, as we reade, *Act. 3. 24. 10. 43.* So that it is needlesse to write all the scriptures tending to this point.

All this serues thus to strengthen the faith of all that wil giue credit to God, that seeing the Lord nourished the faith of his Church from *Adam* to Christ, with those promises of saluation by Christ, the promised seed; we therefore may boldly rest here-vpon, and much the rather, seeing we vnder the Gospel, haue all things fulfilled, which they vnder

22.28.

26.4.18.14

Vse.

Heb. 11. 13

Multitude
of promi-
ses con-
cerning
Christ.

2. Cor. 3. 17

vnder the former Testament
saw a farre off, and were per-
swaded of them, and embraced
them. To passe ouer then all the
promises of the olde Testament
concerning Christ and his be-
nefits, and to come to the New,
wherein all things which were
foretold, are fully accomplished,
and we may with open face behold
as in a glasse, the glory of the Lord.
Heere bee so many promises,
wherein Christ and his benefits
be set forth vnto vs, that the
bare rehearsing of them, with-
out any further opening of
them, would make a sufficient
Booke, and longer I feare, then
any of our idle professours
would once reade ouer. I intend
therefore to range these into
some order, and to make choyce
of some principall of every sort,
and by them to shew how wee
may make vse of the rest, that
are of the same kinde.

Now all these promises con-
cerning

cerning this first poynt, for the strengthning of our faith in the assurance of our saluation by Christ, bee propounded either generally or more specially, as was before said.

Generally, in respect of the matter promised, as that Christ shall saue vs and the like; as also of the persons, to whom these promises be proclaimed: that is, generally to all mankinde. Both which be for the most part ioyned together, what is promised, and to whom; therefore we will handle them together for breuitie sake, lest otherwise we should bee faine to alledge the same Scriptures againe, to sundry purposes; which would be tedious, which I desire to avoyde.

To begin then with the very names, which throughout the new Testament bee given to our Redeemer Iesus Christ: they are both of great force to con-

General,
Matter.
Persons.

Names gi-
ven to our
Redeemer.

Iesus.

Luke 1. 26.
31.

Mat. 1. 21.

Luke 3. 6.

19. 9. 10.

Iohn 3. 17.

22. 47.

confirm our faith. When the Angell *Gabriel* was sent from God to the Virgin *Mary*, with that heavenly salutation, he told her, *That she should conceive in her wombe, and bring forth a Sonne, and she shall call his name Iesus: Whereof the Evangelist Matthew gines this reason, for He shall save his people from their sinne; and to like effect oft, All flesh shall see the salvation of God. When Christ came to Zacharias, he said, This day is salvation come to this house, for as much as he also is the sonne of Abraham; for the Sonne of man is come to seeke, and to save that which is lost. Christ himselfe said, God sent not his Sonne into the world to condemne the world, but that the world through him should be saved. And againe, I came not to iudge the world, but to save the world. And to heape vp no more of this sort, to this end is Christ so oft called our Saviour.*

In

Vse.

In all which we ought to reason thus, Seeing the eternall son of God did take mans nature, and so was *Immanuel*, God with vs, as the Evangelist *Matthew*, sheweth out of the Prophet, and that to this end, to saue vs being lost, and not to condemne *the world*, but to saue *the world*: therefore vnlesse wee will thinke, all this is but a fable, wee are vndoubtedly to beleene, that there is in this *Iesus*, and in him alone salvation for vs sinners: *For there is no other name vnder heauen giuen among men, whereby we must be saved.* And further, if we will not despise this wonderfull mercy of God, in sending his sonne, and of Christ himselfe, in coming into the world, not to condemne vs, but to saue vs being lost: then must wee with a true faith accept this mercy.

The same may be said of the name *Christ*, (vnto both which all his other names may be referred)

Mat. I 23.

Esa. 7. 14.

Acts 4. 12.

Christ.

Iohn 3. 34.

Luke 3. 22

ferred) which signifieth *An-
noyned*, whereto answereth the
word *Messiah* in *Hebrew*. By
both which (being referred to
Christ) is meant, that the Son
of God taking our nature, was
in the same filled with the holy
Ghost, (as is oft said of him)
and that farre aboue all other
holy men, as was prophesied of
him, *Psal 45. 7. Thou louest right-
eousnesse, and hatest wickednesse;*
*therefore God thy God hath an-
ointed thee with the oyle of glad-
nesse aboue thy fellowes.* Of which
the Evangelist *Iohn* more plaine-
ly saith, *For God giueth not the
spirit by measure vnto him;* which
was manifestly shewed at *Christs*
baptizing, where the holy Ghost
descended in a bodily shape like a
Dove vpon him, and a voyce came
from heauen, which said, *Thou art
my beloued Sonne in whom I am
well pleased.* All which was to
this end, that as vnder the Law,
the Prophets, Priests and Kings
were

were consecrated to their offices by the annoynting with the holy oyle : so Christ was consecrated to the offices of his Mediation, 1. to be our Prophet, to reveale the whole will of God for our salvation. 2. to be our high Priest, both to offer vp himselfe to God his Father, a full and sufficient sacrifice for the redemption of vs sinners, and to make intercession for vs. 3. to be our King to rule and governe his people, and to subdue all his enemies. All which be notably set out in that worthy Epistle to the *Hebrewes*, which being too long to recite, I desire the Christian Reader to reade with observation that Epistle to this end.

From whence another effectual motiue to beleeeue, may be thus taken : Seeing God the Father hath thus annoynted his Sonne in our nature, and therefore called him Christ, and fil-

lfe.

led him with the holy Ghost without measure, that he might performe all things needfull for our salvation ; all which he hath fully accomplished : wee may therefore boldly come to him, and so stedfastly rest vpon him for our saluation.

And on the other side, they who hearing these, bee not drawne heereby to belecue in Christ for their saluation, doe either deny the truth of these, (which is to make God a lyar) or despise their owne saluation, so prepared & offered to them ; which shall bring vpon them most iust condemnation. And these briefly for those two names *Iesus Christ*, properly belonging to our Saviour, which doe summarily containe all, and so to a wise regarder hereof might suffice to perswade him to rest vpon Christ for saluation.

But seeing the Lord (who knowes how hardly wee bee brought

brought to this assurance by faith of our salvation by Christ) hath in that small volume of the newe Testament, spoken so much of Christ and the benefits which hee hath brought vnto vs, to this end that wee might bee more stirred vp to seeke to him, and to embrace him for our Saviour: I hope it shall bee worth our labour further to consider what the Lord saith. And before I come to particulars, let vs heare, and wonder at these heapes of heavenly Treasures, which bee brought to sinners in Christ.

Wherein this is the first, *That Christ is sent to saue sinners*, whereof enough was spoken before in the name *Iesus*, therefore now no more thereof.

The next is, that Christ is said to bee *a light to the Gentiles*, which was long before prophesied often times by the Prophet *Esay*, saying: *The people that*

Benefits by
Christ.

Generall
benefits by
Christ.

Saueth vs.
Luk. 1. 32.

Light to
Gent.

Esa. 9. 2.

42. 6. 49. 6.

60. 3.

Mat. 4. 16.

walks in darkenesse, haue seene a great light, they that dwell in the land of the shadow of death, vpon them is the light shined: which the Evangelist *Matthew* applieth to Christ, bringing the light of the Gospell, to a blind and ignorant people: And the Apostle *Paul* alledgeth for his warrant in Preaching the Gospell to the Gentiles.

Act. 13. 48

Ioh. 8. 12.

9. 5.

To like effect, Christ is often said to be the light of the world, as he professeth of himselfe, *I am the light of the world*. And of this I vnderstand that which is spoken by the Evangelist *Ioh. 1. 9.* That Christ was the true light which lighteth every man that cometh into the world, (that is:) who casteth out the light of the Gospell to all Nations, as the Sunne in the firmament shines to all the world, though many blind never see the light thereof.

Vnder this comparison of
light,

light, all the benefits which Christ brings vs to be contained, light of knowledge, light of grace, and holy life, and light of eternall life and glory. All which be contained either generally or specially in the former alledged Scriptures, and in sundry others. To this head also belongs such Scriptures as shew Christ to be our life, *Ioh. 6. 33. 51. 10. 10. 14. 6. 2. Tim. 1. 10.*

Of all which this is the vse we are to make, that seeing God hath set vp his sonne Iesus Christ in the ministry of the Gospel, to all Nations, where ever it comes, to lighten, and to giue life to every man who heareth it, if hee refuse it not, and shut not his eyes against it, as the *Pharises* did: Therefore every one who heareth this, not onely may, but is bound to embrace this light, by a true faith, (that so they may bee the children of the light) and that vpon paine

Light contains all benefits.

Vse.

*Ioh. 9. 41.
Ioh. 12. 36.*

Ioh. 3. 19.

of condemnation, even as our Saviour himselfe denounceth against all vnbeleevvers, saying; *This is the condemnation, that light is come into the world, and men loue darkenesse rather then light.*

3. God is
well plea-
sed in
Christ.

Another worthy ground for our Faith is this, that God the Father, when at the baptizing of Christ, hee sent downe his holy Spirit in the likenesse of a Doue, lightning vpon him, sent a voyce from heaven, saying; *This is my beloved Sonne, in whom I am well pleased*; Wherein is meant, not onely that God did loue and like well his Sonne, (with whom for himselfe hee could neuer bee displeased, there being no cause why) but this rather, that wheras God was extreame-ly offended with all mankind, now hee was fully appeased by Christ, and for his sake ready to receiue into favour, all that by Faith should receiue him; and
so

so to accept him for vs, and vs in him : which is the same with that, where it is saide, God hath made vs accepted *in his Beloved*. And againe ; *That Christ hath given himselfe for vs, an offering and a sacrifice to God for a sweete smelling savour* : meaning, that whereas whole mankind since the fall, is become odious to God for sinne, so that neither their persons, nor their workes could bee acceptable to God; now by this all-sufficient sacrifice of Christ, all that lay hold on Christ by Faith, and so apply his sacrifice to themselves, they shall bee accepted of God, and their obedience pleasing to God, in his perfect obedience.

Which alone is a sufficient meanes by the operation of the holy Ghost, to drawe any that heare and conceiue this, to cast themselves wholly vpon Christ, and to seeke for Gods favour, and all the fruits thereof onely

Ephe. 1. 16.
5. 2.

Wfe.

in this sacrifice of Christ.

Besides these, there be many other Scriptures, which in generall set out Christ, and his benefits to vs; but if they bee well marked, it will appeare, they be contained vnder these. As for

Ioh. 15. 1.

example, where Christ compares himselfe to a Vine, to teach, that as the branch hath his whole life from the stocke, so we haue all our life from him:

Ioh. 6. 35.

so doth hee call himselfe *the bread of life*, and is said to be the

Ioh. 1. 14.

head of the body; That *hee is full of grace and truth*. Again;e;

Rom. 8. 32.

He that spared not his owne Sonne, but delivered him up for vs all, how shall hee not with him also, freely giue vs all things? Again;e,

Esa. 55. 3.

Act. 13. 34.

I will giue you the sure mercies of David: that is, all those good things which were promised in Christ, who was the seede of David.

Use.

In all these and many moe, we see the intent of the holy Ghost

was,

was, to giue vs in one view, a sight of all that good, which Christ hath brought vs, that hereby every one, who heares hereof, may both wonder at Gods vnspeakeable mercy, in providing so many, and so great blessings in Christ for vs his enemies: and hereby also bee drawne to labour by all meanes to be made partakers of them.

And this shall suffice to haue set out some of the generall promises, and the vse of them, how we are to strengthen our Faith by them.

Onely this I will adde concerning these, that if at any time in our doubts and feares for any particular distresse, wee cannot readily remember some particular promise, whereby we might bee comforted; then wee may safely runne to one of these generall promises, (which do containe all particulars) and so apply it to our present neede. As

When speciall want.
make vse of
generall.

Luk. 12. 10.

for example, if any poore soule should fall into great doubtings of Gods favour, by reason of some great affliction that lay heavy vpon him, or some corruption which he could not master; and in this perplexity could not thinke of any speciall promise, where-out hee might gather some comfort: then may he boldly lay hold vpon any one of these generall promises, and rest therevpon for comfort, in this manner: O Lord thou hast said in thy holy Word (which is the word of truth) that the Sonne of man is come to *saue that which is lost*; Lord, I am lost, and see nothing in my selfe to helpe mee: therefore I doe wholly rest vpon Christ, and looke for helpe onely by him. The same may bee said of all the generall promises, the least of which containe matter enough to support vs in all our feares, if wee would fitly apply them.

Where-

Wherein I doe againe forewarne every one who desires to belecue in God, and so to liue by his faith, aboue all to deny himselfe, and not to looke for any thing in himselfe, why he should belecue (which I haue observed to bee a maine hindrance from true beleeving:) but to cast all our thoughts vpon God: First, how mercifull he is to provide such helpe for poore sinners in Christ, and freely to offer it vnto them in his Word: and secondly, how faithfull hee is to performe all that hee hath said, that by this meanes the poore sinner may bee moved to belecue in God, that hee will surely succour, and comfort him in due season and measure.

Thus would I now passe from these generall promises, and come to the speciall, but that I feare I haue not sufficiently cleared one point concerning these generals: namely, for the persons

Looke for nothing in thy selfe, to cause thee to belecue.

For the persons, to whom, first to all.

to whom God Preacheth and proclaimeth these mercies, that they may beleue (I speake not here, who shall enioy these, who bee onely beleeuers and their feed, but to whom these bee offered.) From whence bee raised the greatest doubts in many for their salvation, that they know not theselues to be of that number, to whom God doth truly offer these mercies : and no marvell. For as it is not possible for a rebell against his Sovereigne, to beleue hee shall be pardoned, vnlesse he be sure that he is contained vnder the Princes Pardon : so no sinner can beleue to haue pardon, till hee know that hee is in the number of those, to whom the pardon is proclaimed by God in the Gospel ; for the knowledge whereof either there must bee some speciall marke of difference whereby it may be knowne, to whom the pardon is proclaimed
med

med, and to whom not, or els it must be general to all.

But there is no such speciall certaine difference betweene sinners before faith, whereby one may know the pardon is graunted to him, and such as he is, and not to any other: for then might some knowe themselves to bee vnder Gods speciall favour, that is, elected before he beleue, which is impossible by any ordinary meanes: therefore of necessitie the onely way whereby any may know himselfe to bee contained vnder the pardon, is this, that he heares that God in his Gospell doth proclaime forgiuenesse of sinne in Christ, without exception, to all sinners, that whosoever heareth and beleeueth, shall bee saved; the rest shall be condemned for not beleeving, and not accepting this mercy offered to them.

Having in the former part of
this

No speciall
difference
before faith

Note.

Looke not
to Gods se-
cret, but to
his revealed
will.

2. Pet. 2:9.

Ezek. 18.

23. 32.

Mat. 23. 37

this Treatise sufficiently proo-
ved by many Scriptures, this
point, that *Christ and all his bene-
fits be freely offered without excep-
tion to all mankinde*, as that one
place, *Mark. 16. 15* expressly
sheweth: I onely now advise
every one, who is kept from be-
leeving by this, that hee knowes
not whether hee bee contained
vnder the pardon or no, nor to
looke to Gods secret will, but to
attend to Gods revealed will in
his word, wherein it is expressly
said, *That God would haue no
man to perish, but would haue all
men come to repentance*; and so
oft, *That hee desires not the death
of a sinner*; that hereby hee may
be moved to seeke, and hope for
that mercy, which God is so
willing to bestow vpon him, if
the fault bee not in his owne
selfe, as it was in the vnbeleeu-
ing *Jewes in Ierusalem*, of whom our
Saviour complained, saying,
How often would I haue gathered

thy

thy children, as the Henne gathereth her chickens vn̄der her wings? and ye would not.

A further manifestation of this willingnesse in God to saue sinners, may be seene in his gracious invitation of the vnwor-thiest to come to the wedding of his Sonne ; yea, more by his be-seeching sinners to be reconciled to him : and by the many and weighty arguments hee v-seth to perswade men to be-leeue, by the great rewards, earthly, and spirituall, tempo-rall, and eternall, which all be-leeuers shall enioy ; and by the fearefull woes which shall fall on all vnbeleeuers, both in this life, and that to come, as plenti-fully is to be seene throughout the Scriptures.

Out of all this, me thinkes, a poore distressed sinner, might thus stir vp himselfe to beleue. If this bee certaine, that God would not haue mee perish, but
is

Gods wil-
lingnesse
to saue sin-
ners.

Mat. 22. 9.
10.

2. Cor. 5. 20

Iohn 7. 38.
3. 18.

How to
raise faith.

Note.

is very willing to saue mee, and therefore hath not onely provided all sufficient meanes to bring mee thereto, and made such a generall pardon, as may assure me I am contained vnder it : yea, seeing I now know, that I am invited and called to come to Christ, and intreated to be friends with God, then may I be bold to come and assure my selfe, I shall be welcome. Yea, further, if I will not forgoe all these rich rewards tendered vnto mee, and putt vpon my selfe most iustly all those woes which God hath threatned against all despisers of his mercies, then must I gladly accept Gods mercy offered to me; and if I finde my vnbeleeuing heart to draw backe, then must I ply the Lord with fervent and constant prayers, that he would draw me by his Spirit to come to Christ, and so to rest vpon him for my salvation. And thus much for
the

the generall promises, both in regard of the matters promised, & of the persons to whom they be proclaimed, that every one who heares them, may claime his part in them.

Now to come to those speciall benefits which wee receive in Christ, which belong to this first point, how our faith is to be strengthened in the assurance of our salvation by Christ: I intend to referre all that I have to say herein, to these two, 1. our *Iustification*, and 2. the fruits immediatly growing from thence, which I gather out of the Apostle, *Rom. 5.* 1. to be these three, 1. *Reconciliation*, 2. *Adoption*, 3. *Hope of Glory*.

Concerning *Iustification*, it is evident by the Scripture, that all our salvation depends vpon it, that whosoever shall be saved, must be iustified: and therefore of necessity, he that is not iustified, must needs be condemned;

Speciall
benefits.

Iustifica-
tion.

Eccles. 7. 31

Heb. 7. 26.

demned ; it behooveth then every one who lookes for salvation, well to conceiue , what it is to be iustified in Gods sight ; and then to make sure worke, that he may attaine it: yea, and know it also, that he is iustified : without which, there is no comfort or hope of happinesse. To be iustified before God, is, to be made righteous : that is, not onely without all sinne, but having all that righteousness which God in his holy law requireth, as *Rom. 2. 13.* So was *Adam* and *Eve* by creation : *God made man righteous.* So was *Christ*, *Such an high Priest it became us to haue, who is holy, harmlesse, undefiled separate from sinners, and made higher then the heavens.*

Besides these, not one of the whole Rocke of mankind, was thus righteous, but every soule, young and old, was, is, and ever shall be in this world, voyde of this

this righteousness, and full of all vnrightheousnesse : As *Rom. 3. 20.* Therefore by the workes of the law shall no flesh be iustified in his sight. It followeth then, that all that shall be saved, must be iustified another way, & that is this, by having that perfect righteousness which was in Christ alone, to be accounted theirs, as if it had beene in themselves.

Not intending to enter into any further discourse hereof, which may be seene in sundry Treatises, written of this argument ; all our care must bee, to get this grace in Christ, whereby wee shall assuredly be saved. The Scripture is cleare, that this is obtained by faith, and no way else, as besides sundry other Scriptures, the Apostle both soundly and plentifully prooveth, *Rom. 3.* and *Gal. 3.* reade the places, in which we shall see not onely the truth of the doctrine, but many motives to beleue,

leeue, and imbrace this grace wrought by Christ for vs, and by him freely offered vnto vs, that we might receiue it to our comfort.

To this purpose is that which is said, *Rom. 3. vers. 21. 22. But now is the righteousness of God, made manifest without the Law, having witnesse of the Law and the Prophets, to wit, the righteousness of God, by the faith of Iesus Christ, vnto all, and vnto all that beleue.* And so forward to the end of the Chapter; wherein for our purpose, this is chiefly to be considered, That as none are partakers of this benefit of Iustification in Christ, but beleeuers: so seeing none can beleue to enioy this, but such as know that God freely and faithfully offers it to them, therefore it is here, and elsewhere oft revealed that as all haue sinned and are deprived of the glory of God, so are they iustified freely by his grace, through

through the Redemption that is in Christ Iesus. Which (as I said) cannot be vnderstood, that all doe receive this mercy of Iustification, purchased by Christ; but that as Chist hath wrought it, so God doth indifferently offer it in the Gospell to all: which is more manifested by the words following, vers. 25. Whom God hath set forth to be a Reconciliation, through faith in his bloud, to declare his righteousness by the forgiveness of finnes that are passed, &c.

The vse to be made of these, and the like, for the strengthening of our Faith, in the assurance of our saluation by Christ, is this, that euery one whowould belecue, doe set before him, on the one side his own sinfulness and cursednesse, to be such, that he is no way able to make any satisfaction whereby hee might be deliuered: on the other side, that Christ hath made a full satisfaction

Vse.

tisfaction vnto his Father for him a miserable sinner, and freely offers it to him; which if he beleewe, it shall be accepted for him, and he thereby saved: that this may draw him, to renounce all hope in himselfe, and so to relie vpon Christ for his Iustification and saluation.

Parts of
iustification,
Forgiuenesse
of sinne,

This shall be more manifest in the parts of Iustification, which are *forgiuenesse of sinnes, and imputation of righteousness*: and more especially in the former, *forgiuenesse of sinne*, which so vnseparably bringing in the latter imputation of righteousness, the Scripture doth most labour to assure vs of. And for this cause all blessednesse is worthily placed herein, both by the Prophet *David*, and the Apostle *Paul*, saying, *Blessed are they whose iniquities are forgiven, and whose sinnes are covered. Blessed is the man, to whom the Lord imputeth not sinne.* That it may driue every

Psal. 32. 1. 2

Rom. 4. 7. 8

Paul, saying, *Blessed are they whose iniquities are forgiven, and whose sinnes are covered. Blessed is the man, to whom the Lord imputeth not sinne.* That it may driue every

every

every man out of himselfe for happinesse, seeing *God iustificeth the vngodly*, vers. 5. and to draw all that shall be saved, to looke for salvation, onely in Gods free mercy, forgiving their iniquity, and covering their sinne, and not imputing to them their sinne. Vnder which speeches is contained the way and meanes, how the righteous God (who will not let one sinne and breach of his law to escape vnpunished, without deserued condemnation) doth yet set free poore sinners, from their sinne and punishment: which is onely by the satisfaction, which Christ hath made for them in bearing their punishment; wherewith God being satisfied, doth fully and freely forgieue all those who by Faith accept this mercy offered vnto them.

To this end throughout the Scripture, is this great benefit of forgiuenes of sinne by Christ
so

so plentifully proclaimed vnto vs miserable sinners; I will cite a few for many. When *Iohn* the Baptist was sent to prepare way for Christ, first seeing Christ comming vnto him, he cryed out, *Behold the Lambe of God, which taketh away the sinnes of the world.* Our Saviour himselve after his Resurrection, appearing to two of his Disciples going to *Emaus*, having opened their vnderstanding, that they might vnderstand the Scriptures, said vnto them. *Thus it is written, and thus it behooued Christ to suffer, and to rise againe from the dead the third day; and that Repentance and Remission of sinnes, should be Preached in his name among all Nations, beginning at Ierusalem.* Likewise the Apostle *Paul* preaching at *Antioch*, to the Iewes in their Synagogues, said vnto them; *Bee it knowne vnto you therefore men and brethren, that through this man (meaning Christ)*

Christ) is preached vnto you for-
giuenesse of sinnes: And from all
things from which ye could not bee
iustified by the law of Moses, by
him every one that beleuenes is iusti-
fied. And so all the rest of the
Scriptures, in which it is said,
that Christ was delivered to death
for our sinnes: And gaue himselfe
to redeeme vs from all iniquity.
And bath by himselfe purged our
sinne. That he bare our sins on the
tree. That he loved vs, and washed
vs from our sinnes. And to shut vp
all with that worthy saying of
S. Iohn, If any man sinne, we haue
an Advocate with the Father,
Christ the righteous. And hee is
the propitiation for our sinnes, and
not for ours only; but for the sinnes
of the whole world.

In all of which, what can any
man thinke to be Gods mea-
ning, but to prouide a meanes to
saue vs sinners? And therefore
whosoever feeles his sinne, and
feares Gods wrath, may boldly
come

A& 3. 38.

39.

Rom 4 25

Gal 1 4.

Tit. 2. 14.

Heb. 1. 3.

1. Pet. 2. 24

Rev. 1. 5.

1. Iohn. 2. 1

2.

Vse.

come to Christ, and stedfastly beleue, that God for Christs sake will forgive him, *and remember his sinnes no more.* And so much the more, may and ought every one, to whom this good newes of pardon is brought by the Preaching of the Gospell, lay claime to this pardon, and so shall he please God, and save his own soule; otherwise as his sinne shall bee exceeding great, so shall his damnation be more grievous.

I doe therefore againe exhort every poore soule who faine would beleue, not to make his sinne greater then Gods mercy: but seeing Christ hath borne the punishment of his sinne, and fully appeased Gods wrath for him, and doth expressely call him, and proclaime this pardon vnto him; therefore that hee commit himselfe to Christ, and so giue glory to God in beleuing, that through Christ his debt is discharged,

charged, and he freed from condemnation; so that neither God will, nor the devill, nor his owne conscience, shall bee able to lay any thing to his charge: then which what can bee more comfortable to a distressed sinner, I know not.

This might content vs, if we were not so full of vnbeliefe: but the Lord both knowing, and pittying our distrustfull hearts, hath saide much more to perswade vs of our salvation in and by our Lord-Christ Iesus. And whereas we haue learned that to the iustifying of a sinner, there is required not onely that his sinne and punishment bee quite taken away, but that hee haue perfect righteousness, without which there can bee no life: for although these two bee never parted (no more then soule and body in a liuing man) yet they be not both one, but necessarily distinguished, and both requir-

K

red

2. Part of
Iustification.
Imputation
of righteousness,

red in him that is iustified in Gods sight. The Lord therefore hath graciously provided a meanes, whereby we (who since the fall of our first parents, have vtterly lost our originall righteousness, and bee no way able, to attaine such righteousness as God in iustice requires at our hands) may recover our losse, and bee made perfectly righteous, such as God will allow, and for which hee will in his iustice grant eternall life. As Paul in his glorious triumph before his departure, did boldly professe. For I am now readie to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the Faith; Henceforth is laid up for me the crowne of righteousness, which the Lord the righteous iudge shall giue me at that day, and not to me onely, but to all that loue his appearing. Which one Scripture might suffice to perswade

2. Tim. 4. 6.

7.

8.

swade vs, to looke for this righteousnes and eternall life, which by due debt (through Gods mercy, and the merit of Christ) is made ours. But because this is not so easily seene, much lesse beleaved, that such as wee shall ever attaine to this high dignity, the Lord hath revealed his good will towards vs sinners in this behalfe, that hee hath prepared such a perfect righteousness for vs, and made a faithfull and free grant thereof vnto vs, that so we may make it our owne by Faith. This is most manifest, in that heavenly comparison, betweene the first *Adam*, and the second *Adam* Christ Iesus, set forth at large, and in many degrees, *Rom. 5. 12. to the end.* The summe of all is this, that the benefite wee haue in Christ, doth every way exceede all the hurt we had in *Adam*, as the Apostle himselfe saith, verse 20. *Where sinne aboundeth, grace did much*

2. Cor. 5, 21.
Esa. 53, 11.

Ier. 23, 6.

more abound. vers. 21. That as sinne had reigned unto death, so might grace also reigne by righteousness unto eternall life, through Iesus Christ our Lord. Where we see that as sinne through Gods iustice brought death: so by Gods mercy, the righteousness of Christ brought to vs eternall life. As is expressly said, vers. 19. For as by one mans disobedience many were made sinners: so by the obedience of one shall many be made righteous. Wherein it is cleare, that as Christ by his obedience was perfectly righteous, so by it many (that is, all) that by Faith receiue Christ, are made righteous in Gods sight. To the same purpose it is saide that wee are made the righteousness of God in him. And that of the Prophet Esay. By his knowledge shall my righteous servant iustifie many: for hee shall beare their iniquities. And for this cause is Christ called, The Lord our righteousness:

And

and that he is *the end of the Law* for righteousness to every one that beleeueth. And for this cause are the Sacraments said to be *seales of the righteousness of Faith*, and to the same intent much : wherein wee see how plainly and plentifully the Lord sets out this perfect righteousness, and life thereby in Christ, to be made ours. Which if any shall but neglect, and passe by, and not accept, how shall hee escape most iust condemnation ? As wee reade *Heb. 2. 3.* speaking of the same matter.

How then can this but persuade every one, who desires salvation, with both hands (as wee say) to receiue this great gift of Christs righteousness to bee his : wherevpon depends so certainly his eternall happinesse. And how iustly shalt thou perish, who hearing of this great goodnesse of God, prepared in Christ, and offered in the Gospell to thee,

33. 16.
Rom. 10. 4.

4. 11.

Vse.

and yet wilt not receiue it? But either securely neglect it, or at least by thy vnbeliefe, deprive thy selfe of so incomparable a benefit. I can say no more to perswade thee: but I beseech the Lord to perswade thee; and doe thou giue the Lord no rest, till by his Spirit hee draw thee, to embrace this benefit, to thy euerlasting comfort.

Fruies of
Iustificati-
on.

Now to come to the fruits of Iustification, which be so many effects of Gods grace accompanying and following our Iustification, 1. *Reconciliation*, 2. *Adoption*, and 3. *Hope of Glory*. I am not ignorant that these bee set in another order diversly, by diuers Divines, which is not much materiall; for all consent, that they bee speciall benefits, which Christ hath purchased for vs by his death and obedience, and serue much for the assurance of our salvation. Whereas on the contrary the ignorance
or

or doubting of them, must needs breed much discomfort, especially in time of temptation, and at the houre of death. Yet seeing these doe so depend vpon the former of our Iustification, that he who is iustified, cannot want these; and without a man bee iustified, hee can never enioy any of them, either to be at peace with God, much lesse to come into so high fauour, as to bee adopted and made Gods childe, and heire of all his blessings; and lest of all, attaine such hope of everlasting glory with God in his kingdome, as might make him here in this vaile of misery, not onely to cheare vp his heart in the expectation thereof, but outwardly to reioyce, and holily to boast thereof: seeing, I say, the iustified man, and none else hath these most certainly, the best way to get assurance of these, is to make sure our Iustification, in

such sort as hath beene alreadie shewed.

But seeing the Scriptures doe oft make mention of these, that God hath prepared and offered these to vs in Christ: it shall bee to our comfort to take knowledge of them, and so labour for the right vse of them.

Page. 91.

Reconciliation.

Remembring that I haue in the former part of this Treatise, spoken of these effects of our faith, out of *Rom. 5. 1. &c.* to set out the great and precious fruits which are gotten by Faith, thereby to provoke all, more to labour for faith: I may now be the more briebe; especially seeing the Scripture including them in the former, is not so plentifull as in the former. For the first of these, *Reconciliation*, I vnderstand, that whereas before we were in Christ, we were enemies to God by reason of sinne. Now by Christ we are reconciled and made friends, as *Rom. 5. 10. For*

if

if when wee were enemies, we were reconciled by the death of his Sonne, much more being reconciled, wee shall be saved by his life. So likewise notably is this set foorth.

2. Cor. 5. 18, 19, 20. All things are of God, who hath reconciled the world unto himselfe by Iesus Christ, and hath given vs the ministry of Reconciliation. For God was in Christ, and reconciled the world unto himselfe, not imputing their sinnes unto them; and hath committed to vs the word of Reconciliation. Now then are we Ambassadors of Christ: As though God did beseech you through vs, we pray you in Christ stead, that ye be reconciled to God.

In both which Scriptures these two things I obserue for our purpose;

First, That we being ranke enemies to God, Christ by his full satisfaction (whereof his death was a principall part) hath reconciled God his Father vnto

2. Obser-
uations.

1.

mankinde; yet not so, that any haue the benefit thereof, but they who gladly doe accept it.

2.

The second is, That seeing none could so much as know this, much lesse haue warrant to beleue, to haue any part in it: Therefore the Apostle as a faithfull disposer of the secrets of God, plainly affirms, and for more certainty repeats, that this Reconciliation was wrought for the world, that is, all mankind, (though againe I say, none but beleevers enioy it.) And the more to draw vs to beleue, that God hath granted out a Commission to the Ministers of the Gospell, to Preach and publish this good newes of Reconciliation wrought by Christ betweene God and man: and that they should by all meanes labour to perswade men; yea (which is wonderfull) he saith that God by his Ambassadors, doth intreate them to bee reconciled to God,
that

that is, to accept this vnheard of mercy offered to them.

These things which I consider, I cannot but admire Gods vn-speakeable mercy, in so seeking to saue vs his enemies, and our brutish ingratitude in so light esteeming thereof: yea our senselesse neglect of our chiefest good, and our deadly vnbeliefe; by which wee deprive our selues of so vnvaluable treasure, freely offered vnto vs. What may be said more to mooue our stonie hearts either to desire, or to accept so great grace I well see not: but this I see, and am sure of, that it shall bee more tollerable for Turkes and Pagans in the day of iudgement, then for thee whosoever thou art, who living in the Church, doest either despise or so distrust this bountie of the Lord, that thou doest not receiue it.

As for such who preferre any worldly thing before this vn-

mat-

Gods great
mercy.

Note.

Swine.

Rev. 22. 11.

Weake be-
leevers.

Ephc. 2. 3

Col. 1. 21.

matchable mercy, and so if not, grossely reiect it, yet securely neglect it, and as Swine trample such precious pearles vnder their feet: I say no more, but *he that is filthy, let him bee filthy still.* But for such poore soules, as doe highly prise this exceeding favour, to bee reconciled vnto God, and onely be kept from it by distrustfull feares, that it is not for them (they being fow-n-worthy.) I beseech them in the Lord, deeply to weigh what hath beene said to draw them to beleue, and for example, to see before them Gods dealing with the *Ephesians*, of whom the Apostle saith, *That when they were dead in trespasses and sins,* (which is as bad as may be, yet he heaps more of their wofull condition; verse 2. 11. 12.) *yet these were quickned in Christ:* so likewise the *Colossians*, being before their conversion *strangers, and enemies,* because their minds were set on e-
vill

vill works, were reconciled to God, &c. And to say the truth, so is it with all that bee converted, as Paul testifieth of himselfe, and all other beleeuers before their effectuall calling, that they had their conuersation in times past in the lusts of their flesh, in fulfilling the will of the flesh, & of the mind, and were by nature the children of wrath as well as others.

- All which, if a poore sinner shall consider, that others in as bad a state as he, and many farre worse, were received to mercy: and that God doth in mercy as freely offer it to him as them, and is as faithfull as ever to performe what he saith: this doubtlesse will in time mooue him to expect like mercy at Gods hands, if hee shall with patience waite the Lords leisure, and neuer giue over earnest supplication to God, to draw him, and daily meditation on Gods mercy. Thus will I leaue this poynt (ha-
ving

All before
faith, dead
in sinne.

Rse.

Peace,

ving said more then I purposed:) onely I desire to be considered, that vnder this reconciliation, I containe that Peace which Christ makes betweene God and vs, whereof *Rom. 5. 1. Ephes. 2. 17.* and else-where oft; that it may be referred to this head.

Adoption.

1. Sam. 18.
23.

1. John 3. 1.

Now wee come to the second fruit of our Iustification, which is *Adoption*, whereby I vnderstand that high favour of God, whereby hee maketh those who be iustified by Christ, and so reconciled his owne children, and heires of all his blessings. If *David* thought it no small preferment to bee sonne in Law to King *Saul* : what may bee thought of this? And therefore the Apostle *Iohn* calleth all to an admiration of that vnspeakeable loue of God, in calling vs to be the *sonnes of God*.

Wherein wee haue to consider, not onely the excellency of this
this

this estate, but the certainty of it, without which wee could haue no comfort by it. This certainty appeares as in this, that God hath called all true beleevers to be his sonnes: so further in the next verse where he saith, *Dearely beloved, now are wee the formes of God, though (as he saith) it appeares not what wee shall bee.*

To this purpose well serneth that gracious promise which the Apostle citeth out of the Prophet *Hosea*, *And it shall be in the place where it was said unto them: yee are not my people, that there they shall bee called the children of the living God:* So likewise, when the Lord promiseth to such as shall separate themselves from the wicked: *And I will be a Father unto you, and yee shall bee my sons and daughters, saith the Lord Almighty.* Againe, *Hee that overcommeth shall inherit all things. And I will be his God, and he shall be my sonne:* these promises must be

Certainty
of adoption.

Rom. 9.26.

2. Cor. 6.18

Rom. 21.7.

Gal. 3. 26.

be the cause of our faith, and our faith the cause of our obedience, as hath beene said. And therefore it is said, *Yee are all the sonnes of God by faith in Christ Ie-
sus.* And yet much more to our present purpose, is that excellent Scripture, *Gal. 4. 4, 5, 6, 7.* which containes much for the strengthening of our faith in this whole point of the assurance of our salvation, therefore I rehearse it all : *But when the fulnesse of time was come, God sent forth his Sonne made of a woman, and made under the Law, that he might redeeme them which were under the Law : that we might receive the adoption of the sons, And because yee are sonnes, God hath sent forth the Spirit of his Sonne into your hearts, which cryeth Abba, Father.* Wherein (to passe over all the rest) this is evident, that a maine end why God sent his Sonne to redeeme vs miserable sinners, who are by nature vnder

under the curse of the Law) was this, that wee might by this redemption by Christ bee made Gods children, and, as the Apostle saith, *If children, then also heires, euen the heires of God, and coheires with Christ*, as it followeth in the former Scripture, *Gal. 4. 7. Wherefore thou art no more a servant, but a sonne; now, if thou be a son, thou art also an heire of God through Christ.*

Rom. 8. 17.

If this be so (as the diuell himselfe cannot deny) who can sufficiently admire and magnifie the *bountifullnes and love of God to man*, by so great a price to purchase so high a dignity, (as the Apostle *Iohn* calls it) that wee should bee the sonnes of God, and partakers with Christ of all his glory in his Fathers Kingdome?

Use.

Tit. 3. 4.

Ioh. 1. 12.

But me thinkes I heare some one say, It is true, this is a most blessed estate, if a man might be assured it were his own: but see-

ing

Obiect.

ing the Scripture oft witnesseth, that they be but few who attain this favour, how may I who am so vnworthy, so full of sinne, and void of grace, ever hope to be a partaker hereof.

Answ. 1.
Why so few
Gods chil-
dren,

This being so great an obiection, and so common, whereby many be kept from beleeving, it is meet to be well answered. It hath two parts: first, that so few come to bee Gods children, to which I answer, first, the fault hereof is not in God, who (as oft hath been said) hath so largely proclaimed life in the Gospel to every sinner. Againe, if there were analmes of great value cast among many, which a few only could enioy, what scrambling is there who could get it?

A memorable storie of late yeares, I will relate to be a witness against all such *wicked servants, and slothfull*, (as our Saviour cals them) who hearing that a few shall be saved, will let o-
thers

thers strue for it, and be content to goe without it themselves; which is indeed, and so the Lord will count it, a flat despising of his mercy offered vnto them. A rich woman gaue at her death a dole of sixe pence to the poore that came to Leaden Hall in *London*, for which there was such striving that many were troden to death; how shall these rise in iudgement against our dainty, idle, ambitious, covetous and voluptuous worldlings, who every one in their kinde, strue extremely for their desires, but take no paines to bee saved?

A story of
striving for
six pence.

But to leaue these, and to come to the second part of the obiection, which concernes a better sort, and farre nearer salvation, who bee kept backe by their vnworthinesse; whom as I much pittie for their vncomfortablenes, so can I no lesse blame for their ignorance, that after so long

Answ. 2.

Naturall
pride.

long preaching of the Gospell, wherein all the mercies of God bee proclaimed vnto, yea bestowed vpon sinners, yea great, and all vnworthy (as in the last poynt before this was shewed:) yet these poore soules do sticke so fast in the mudde of their naturall pride of Popery, as to seek for some worthinesse in themselves, for which God should make them his sonnes. To conclude then this poynt, seeing God is a free giver of this high favour of Adoption; and no seller of it; and seeing hee so freely offers it to thee in Christ; beware, that neither by idleness, nor proude ignorance, thou deprive thy selfe of it, but thankfully accept it; so shalt thou be saved.

Hope of
glory.

The last speciall benefit which wee receiue from Christ, as a fruit of our iustification, serving for strengthening of our faith in the assurance of our salvation,

on, is the *Hope of glory*: whereby I vnderstand that God hath prepared for vs sinners, this singular comfort, that we may enjoy in this life, such a hope and expectation of everlasting glory, as may both inwardly cheere our hearts, and cause vs outwardly to confesse the same, to the glory of God, encouragement of other faithfull people of God, amasing of the wicked, and strengthening of our selues, to hold out to the end, against all discouragements whatsoever. That God hath provided such a stay, to support vs in all the changes of this life, may sufficiently appeare by that which we reade, *Heb. 6. 17, 18, 19.* a Scripture containing great force for the strengthening of our faith, in the certainty of our salvation, as we shall see.

Wherein God willing more abundantly to shew vnto the heires of promise, the immutability of his counsell,

counsel, confirmed it by an oath. That by two immutable things, in which it was not possible that God should lye, we might haue a strong consolation, who haue fled for refuge, to lay hold upon the hope set before vs; Which hope we haue as an anchor of the soule, both sure and stedfast, and which entureth into that which is within the vaile, whither the fore-runner is for vs entred, euen Iesus made an high Priest after the order of Melchisedech. Wherein be these heavenly matters contained, which I will onely lay open, and so gather out that which makes most for our present intention, to make vs more sure of this grace, the hope of glory.

1. Gods decree and everlasting counsell concerning our salvation, is *unchangeable*.

2. It was Gods good pleasure to make this exceedingly manifest.

3. The persons to whom
God

God would thus manifest his counsell, were the *heires of promise*.

4. The meanes whereby God would thus manifest his counsel, was this, That what he promised, he *bound with an oath*.

5. These two evidences of Gods counsell, bee sure and vnchangeable.

6. *It is impossible that God should lie in these.*

7. By these wee may haue *strong consolation*.

8. They who shall haue strong consolation must make hope *their refuge*: that is, holde fast on it.

9. That hope is set before them to hold *fast* by.

10. This hope is to our soules in tentations, as an *Anchor* to a ship in stormes.

11. This Anchor which will hold, it is *sure and stedfast*.

12. It is entred vpward *into heauen*, as our earthly anchors
be

be cast downewards.

13. Christ our fore-runner is gone to heauen for vs.

14. Christ is our everlasting high Priest.

Behold what store of heauenly matters be heere contained; which when I did consider so closely folded vp, and so well furthering the poynt in hand, I was drawne thus to vnfolde them. Among all, this is speciall for our purpose, that Almighty God as a louing Father having provided for his children a good estate, was very carefull to make it sure vnto them, and therefore hath giuen two such evidences as cannot deceiue, his promise and oath; that we being perswaded heereby, might in all our feares, for our refuge, cast our hope vpon his fidelity: so shall we be safe, and haue strong consolation. Wherein we see the singular vse of this hope of eternall life, *that*

it is hope which makes vs not ashamed, as the Apostle speaketh, and the Prophet David exceeding oft the same: *Yea, that we are saved by hope*: that is, we are so assured of our salvation, as if wee possessed it already; and therefore doe with patience wait for it. There is much in this Scripture to this end, that as the whole Creation as it were groaneth and travelleth in paine, with earnest expectation, waiting for the manifestation of the sonnes of God, what time they shall bee delivered from the bondage of corruption into the glorious libertie of the children of God: So all true beleevers (who haue the first fruits of the Spirit) groane in themselves, waiting for the Adoption: to wit, the redemption of their bodies: that is, for a full glorification of soule and bodie. This is to be seene in the liues and deaths of Gods faithfull servants, who for this hope, endured the Crosse, and despised

L

shame

Rom. 5. 5.

Psal. 25. 3.

Rom. 8. 23.

Heb. 12. 2.

Heb. 11. 26

1. Theſ. 2.

12.

1. Pet. 1. 3.

shame, as it is testified of our Saviour himselfe; and of *Moses*, that hee did chooſe rather to suffer affliction with the people of God, then to enjoy the pleasures of sinne for a season: esteeming the reproach of Christ greater riches than the Treasures in Egypt, for hee had respect to the recompence of reward. The same is to be seene in all that honourable companie, mentioned Heb. 11. And so in all the holy Martyrs, in all ages, what was it, but this hope of glorie, after a short suffering, which made them willingly to endure so great and sore persecution? I might bee long in this, for the Scripture speakes much heereof, exhorting vs to reioyce in hope, making it the end of our vocation, and regeneration: God hath called vs to his Kingdome and Glorie; God, according to his Mercy, hath begotten vs againe to a lively hope, by the resurrection of Iesus Christ from the dead, to an Inheritance

ritance incorruptible, undefiled, that fadeth not away, reserved in the Heavens for vs, &c. And more to like effect as doth follow, well worth our reading, and carefull consideration, serving much to the comfort of Gods children.

Out of all which, this is that I gather: seeing this hope of Glorie is so sure an Anchor in all Stormes, so strong a Helmet in all our Battailes; that wee therefore carefully provide our selues of this Grace: yea rather, seeing God hath so plentifully provided it for vs, and given vs so many promises heereof, and hath called vs heereunto, and so oft exhorteth vs to reioyce in this hope of Glory; all this should mooue vs to hold fast the profession of our hope, without wavering: *For hee is faithfull that promised,* as the Apostle exhorteth: Otherwise, wee shall call Gods Truth and Faithfulnesse into question, which is a high de-

Use.

Heb. 10. 23

gree of tempting God, and no lesse provocation of his high displeasure: whereas on the other side by casting this anchor in any storme, wee shall be sure to escape shipwracke, and so in the end arriue at our desired port of everlasting salvation.

Thus haue I now shewed as briefly and plainly as I could, how euery one who is troubled with vnbeleefe, about the certainty of his salvation, namely, whether such as hee (so voyd of all grace, and so full of all sinne) may bee bolde to beleue, and thereby be assured to bee saved by Christ; and to this end, that his sinne is quite forgien, and hee accepted as righteous in Gods sight, so reconciled to God, and adopted to bee Gods childe, that hee may reioyce in hope of the glory of God; how such an one (I say) may get and daily encrease this assurance of
faith,

faith, that there is no condemnation to him belonging, but that hee hath everlasting life, and is passed from death to life; then which what can bee more well-come & comfortable to a troubled conscience, I well see not. And therefore (as oft before) I exhort all that feele this weaknesse of faith concerning their salvation, aboue all to obserue these and such other Scriptures (whereof there be many) wherein Christ and salvation bee offered to poore sinners, that they (who haue as good right to them as any,) may not for any thing they see in themselves, put these promises from them, as not made to them. But rather in admiration of Gods wonderfull goodnesse, mercy, and compassion vpon such vnworthy wretches, to giue glory to God, in beleieving and accepting this mercy so freely offered: which they must doe before they shall

Obserue
Scriptures
concerning
Christ.

see such a through change of hart and life in them, as they earnestly desire, and for want whereof, they thinke they ought not to beleue; which is to such (if not the onely, yet) the chiefeſt let and hinderance from Faith: whereas on the other ſide, when it ſhall pleaſe Gods Spirit, by theſe his free Promiſes, to draw them to beleue, and though weakely, yet truly to ſtay themſelves vpon Gods great mercie, ſo revealed to them; then aſſuredly ſhall they ſee and feele this change in their hearts, that they know not what to ſay or thinke of Gods mercie, in pardoning ſuch as they feele themſelves to bee. This cannot but breede an vnſained loue in them to God, with an earneſt deſire and true purpoſe to gloriſie him; which be the chiefe parts of a holy Life, and ſureſt proofes of ſaving Faith: which can no more want theſe, then a true fire can bee with-

without heate (though too many carnall Gospellers thinke otherwise,) and so miserably perish.

Having thus scene, how wee are by Gods Promises to get and encrease our assurance by Faith, that we be Gods children: Now it followes, that wee consider, what bee the markes of Gods children, whereby wee may bee further assured thereof. Among which markes, seeing Faith it selfe is the first and surest prooffe that wee bee Gods children, and to this end, many precious Promises bee made to such as doe already beleue; as the former Promises were made to beget and encrease Faith: It is meete that wee take some view of these, not for the strengthening of our Faith, but that by our Faith (bee it small, or great) wee may haue a sensible assurance of our salvation. To which purpose may this serue, that wee who beleue in

Faith a
marke, wee
be Gods
children.

Promises
made to
beleuers.

Beleevers
be blessed.
Ioh. 20. 29.
Mat. 13. 16.
16, 17.

Beleevers
saved.
Mar. 16. 16.

Rom. 1. 16.
10. 9.

Iohn. 3. 15.
16.

5. 24.

12. 46. 11.
26.

Christ, are so oft said to be blessed, as our Sauour said to Thomas, *Blessed are they who haue not seene, and yet haue beleueed*: and againe, to his Disciples, *Blessed are your eyes, for they see, &c.* And likewise to Peter, *Blessed art thou Simon Bar Iona, for flesh and blond hath not revealed it vnto thee, but my Father which is in Heauen*; and the like many. To the same end also it is said, *That he who beleueth, shall be saved*: *That the Gospell is the power of God vnto salvation, to every one that beleueth.* Again, *If thou confesse with thy mouth the Lord Iesus, and shalt beleue in thy heart, that God ray-sed him from the dead, thou shalt be saved*: and againe, *Whosoever beleueth in Christ, shall not perish, but haue everlasting life, yea, hath everlasting life*, Ioh. 6. 47. and is passed from death to life. Again, *I am come a Light into the world, that whosoever beleueth in mee, shall not abide in darkenesse*: and though

though hee were dead, yet shall hee live, and shall neuer die. The same also is intended in these Scriptures, in which, forgiuenesse of finnes, righteousness, and iustification are promised to belevers. *Act. 10. 45. Rom. 10. 4. Act. 13. 30. Rom. 4. 5. 5. 1.* So likewise it is said, *Wee are made the Children of God by Faith;* and as many as received him, to them hee gave power to bee the Sonnes of God, even to them that beleue in his Name. Lastly, (to heape vp no more of this kinde) to this end is that; *Christ shall come to be glorified in his Saints, and be made marueilous in all them that beleue, &c.* In all these, and many the like promises, made to such as doe truely beleue in Christ, may evidently appeare, that if any doe know, and can prooue themselves to bee in the Faith, as the Apostle speaketh, by this, hee may bee infallibly assured of his Salvation.

L. 5. Where.

All grace
promised
to bele-
vers.

Gal. 3. 26.
Ioh. 1. 12.

1. Thess. 10.
10.

2. Cor. 13. 5

Many de-
ceived.

2. Pet. I. 10.

Wherein seeing the greatest part of Professors of Christian Religion be deceived, saying, they haue Faith, when in truth they haue none ; it highly behooues such as looke for better comfort , a-boue all , to beware their hearts doe not beguile them herein, *and to bestow all studie, to make their calling and election sure*, that they may know that Christ dwells in them : otherwise, they cannot be *approoued*, neither by themselves, nor any others, to be in the state of Grace.

Thus much for Faith it selfe, whereby we may certainly know that we be Gods children, heires of salvation, and cannot perish. Wee are now further to see some speciall fruits of our Faith, which be the effects of Gods Spirit in all true beleeuers, and bee so many markes whereby they doe know themselves, and be knowne to others , that they bee Gods Sheepe, and so be further eviden-

ces

ces and assurances, that they bee Gods Children, and shall bee saved.

Among all, this gift of the Spirit is a sure marke of our salvation: in which respect, it is called *a Seale*, *Ephes. 1. 13*. Where the Apostle setting out the conversation of the *Ephesians*, layes downe both these evidences: first, of their Faith; secondly, of this gift of the Spirit, saying: *In whom yee also (haue obtained Inheritance) after that yee heard the word of Truth, the Gospel of your saluation; wherein also, after yee beleued, yee were sealed with the Spirit of Promise, which is the Earnest of our Inheritance, untill the redemption of the purchased Possession, unto the prayse of his Glory.* In which wee see the Lord deales with vs according vnto the manner of men; who, in their Conveyances of Land, doe not onely giue Writings, to make knowne their Graunts, but to make

Assurance
by the
fruits of
Faith.

1. By the
gift of the
Spirit.

make them sure, doe set Seales to their Writings; and besides, doe giue a Turfe of the Land, to assure the possession: so the Lord having given vs his Word and Writing for salvation in Christ, thereby to make vs beleue, doth also giue his Spirit so manifestly to worke in them, that they bee thereby more assured, that Christ is theirs, and that by him they shall inherite eternall glory.

Spirit an
earnest,

2. Cor. 1. 22.
5. 5.

For which cause, it is sayd, they were sealed with the Spirit of Promise (that is, which was promised to all beleeuers.) And this gift of the Spirit, is sayd to be as an earnest penny, to assure vs wee shall enioy the full bargaine, or rather the whole gift of perfect happinesse in Gods Kingdome. Of this, I vnderstand that of the Apostle, where hee sayth, That though some, who had made a faire profession, were now fallen away from the Faith,

Never

Nevertheless the foundation of God standeth sure, having this seale, the Lord knoweth them that are his; and let every one that nameth the name of Christ, depart from iniquity. Where he makes the foundation of our salvation to be Gods election; and a seale or stampe whereby wee bee knowne to bee Gods children, to be an holy life, a part whereof is departing from iniquity. Thus then wee may see in generall, that the gift of the sanctifying Spirit, which is the first and chiefeft fruit of faith, and roote of other graces necessary to salvation, is a most sure evidence, that we be the children of God; & heires of salvation by Christ; which might suffice to assure any man of his state to bee very good, if he be not deceived, but bee sure hee hath receiued this sanctifying Spirit: for so the Apostle, 1. Iohn 4. 13. reasoneth. Hereby we know that wee dwell in him,

2. Tim. 2.
19.

Assurance
of saluati-
on by
keeping
Gods
comman-
dements.

him, and he in vs, because he hath given vs of his spirit : as was further spoken in the former part of this Treatise, and is now for our better assurance that wee be in Gods fauour, more largely to be laid open, if not in all, yet in the most principall effects of this Spirit dwelling in vs.

Among which, good order requireth to beginne with that which is most generall, and contains the rest : namely, the keeping of Gods commandements, which in sundry places is made a sure marke of saving grace. This is manifest in that diuine Epistle of *Iohn*, which was written principally to this end, to set downe sundry markes whereby it may be knowne, who be the true children of God, and who not. Among which this is one, the keeping of Gods commandements, as 1. epist chap. 2. ver. 3. *And hereby we know that we know him, if wee keepe his Commande-*
ments :

ments : the meaning whereof, is, that the conscionable endeavour to frame our liues, according to Gods will revealed in his Word, is a most certaine marke, that we be true believers, and so the true children of God and heires of glory. To this end is that, 1. *Ioh. ch. 3. 22.* where he makes this keeping of Gods Commandements, an evident note that we are in Gods favor : so that, *Whatsoever we aske, we receiue of him.* And againe, *vers. 24.* He that keepeth his commandements dwelleth in him, and he in him. It would be too long, and I thinke needlesse to heape vp more of this argument : for the Scriptures are full of these promises made to the righteous, to obedience, to such as walke in Gods way, *hearken to his voyce, beare much fruits, bee new creatures,* and many of like sort. All meaning the same thing, to lead a godly life, which whosoever doth

doth in truth, though with much weakenesse, hee may certainly thereby assure himselfe of his salvation.

Use.

Which if many a poore soule (who haue a good care to please God, and that of very loue vnto him for his mercy) would consider, it might comfort them against all their feares and doubtings, rising from the sense of their infirmities, which for iust causes God doth leaue in his deare children. And therefore (these being the persons for whose sake specially I write these,) I earnestly beseech them to deale righteously with God, and their owne soules, and not to rob God of his honour, and themselues of their comfort in doubting of his favour, but rather acknowledge the gracious worke of God, in so renewing them by his Spirit, that whereas by nature they had no care to please God, nor conscience of obedience:

bedience : Now God and their owne consciences doe witnesse, and Gods people doe see, it is their chiefeſt endeavour to please God in all things, and their greatest griefe to offend him : wherevpon they may certainly conclude, That they are in the state of grace, notwithstanding the burthen of their infirmities, vnder which they groane, and oft desire to be dissolved, and to be with Christ.

Mee thinkes this might abundantly suffice, to confirme any truly converted soules, that their case is good, and their end shall be safe, notwithstanding the many sore battailes and blows they meete withall by their corruptions, yet dwelling not raigning in them.

But seeing the Lord (who of olde saw how hard it would bee for vs, to hold fast this assurance of our safety, especially when our enemies seeme to haue the

vpper

Particular
duties.

upper hand,) hath made so many promises of salvation, not onely to generall obedience, but almost to all particulars, that though wee many times cannot fetch comfort from some duties, and fruits of our Faith, yet we may from others, and never want some true evidences of our faith and happinesse. It shall be expedient to set downe some chiefe, referring the diligent Reader of the Scriptures, to take a patterne by these to obserue and make vse of the rest as he can.

I. Loue a
marke of
happinesse.

Among all, the first and chiefe fruit of faith, is loue to God, and all them which belong to him, to Christ and to all his members; all which be vnseparably ioyned, and doe all proceed from the loue of God to vs, as 1. Ioh. 4. 19. *We loue him, because hee loued vs first.* From whence we may soundly gather, that as Gods loue is the cause of our loue

loue of him; so our loue of God is a certaine prooffe that we are loued of God, and shall be everlastingly blessed and saved by him; which the Apostle *James* expresseth, *That God hath promised the crowne of life, (and in another place) The kingdome to them that loue him.* The same also is intended in that heavenly saying of the Apostle, *And wee know that all things worke together for good to them that loue God, to them that are the called according to his purpose.* And the same may be gathered out of that excellent sentence, *Eye hath not seene, nor eare heard, neither hath entered into the heart of man, the things which God hath prepared for them that loue him; And to like effect, But if any man loue God, the same is knowne of him.* In all which and the like many, our loue of God is made a certaine prooffe that we be in Gods favour, and heires of his Kingdome:

Iam. 1. 12.
25.

Rom. 8. 28.

1 Cor. 2. 9.
And 8. 3.

Our loue
to Christ.
Iohn 14.21
23.

Loue of
our bre-
thren.

Ioh. 13. 35.

1. Ioh. 2. 10
chap. 3. 14

dome : so likewise is our loue to *Christ*, as he himselfe professeth, *And he that loneth me, shall be lo-ved of my Father*, where our loue of Christ is not the cause, but the effect of Gods loue to vs, as followeth a little after : *If any man loue me he wil keep my words, and my Father will loue him, and we will come vnto him, and make our abode with him.*

In like sort our loue we beare one to another as brethren and members of the body of Christ, is made an infallible marke, that we belong to Christ, as hee said to his Disciples, *By this shall all men know that ye are my Disciples, if yee loue one another.* And for further prooffe hereof wee need goe no further, then to the first Epistle of *Iohn*, in which this brotherly loue is oft set downe, as a sure evidence, that we are in a blessed estate ; *Hee that loneth his brother abideth in the light, and there is no occasion of stumb-ling*

ling in him. Againe, wee know that wee are passed from death to life, because we loue the Brethren.

And in another place, If we loue one another, God dwelleth in vs, and his loue is perfected in vs. And a little before in the same Chapter, Beloved, let vs loue one another ; for loue is of God, and every one that loveth is borne of God.

And againe, verse 17. Herein is our loue made perfect, that we haue boldnesse in the day of iudgement. Yea more, our Saviour teacheth, that the loue of our enemies is a good prooffe that wee are the children of God, as both the Evangelist *Mathew* and *Luke* report. The places be knowne.

From all which wee see how any (who calleth in question, whether he hath true faith, and be in the state of grace) may by this grace of loue assure himselfe that he hath true faith, and so shall be saued. Onely we must take heed wee deceiue not our selues

4. Verſ. 12.

Verſe 7.

Loue of
our ene-
mies.

Math. 5. 44.
45.

Luk. 6. 35.
Use.

Take heed
of deceit.

2. Marks of
true loue.

selues with a vaine carnall loue, (as many doe) which shall appeare by these two especially, whether our loue come from Faith, and secondly breede true obedience; which if it doe, it is sound, and a sure warrant of sauing grace: otherwise if either of these be wanting, then our loue at best is but naturall, which can be no prooffe of true happinesse.

Fruits of
loue.

Rom. 13. 10
Col. 3. 14.

For further manifestation hereof that our loue is sound, and so our faith, and safety, wee neede no other arguments then to see what be the fruites that grow from hence. For the Scriptures in sundry places make loue the root of all fruites of a godly life, calling it the *fulfilling of the Law*, and the *bond of perfectnesse*. So that if our loue be fruitfull in holinesse to God, and in righteousness to men, it will manifestly declare that wee bee the true children of God.

Here-

Herein may well come in the first place, *the feare of God*, which if it come not from loue, and be not tempered therewith, is but a servile feare, & not that holy feare which is made such a marke of Gods children, that it is vsually made a surname to them all, to bee such as feare God : As, *Blessed is the man that feareth the Lord, and greatly delighteth in his Commandements; He will blesse them that feare the Lord both small and great.* And the like many. That which wee are heere chiefly to regard, is, what high commendations are given to this fruite of Faith, the feare of God, whereby hee that feeles this grace, may know hee is truly converted, and shall bee saved. This is to be seene in all those Scriptures, where they that feare the Lord be pronounced blessed, as in the last fore-named places, and so *Psal. 121. 1. 4.* meaning he that feares the Lord

2. Feare of God.

Psal. 112. 1
115. 13.

Lord, is and shall be every way blessed : To the same purpose bee those Scriptures, which set out the greatnesse and perpetuity of Gods mercy to those that feare him, *Psal.* 103. 11. 17. and *Luk.* 1. 50. the places be knowne.

Psal. 31. 19 Such is that, *O how great is thy goodnesse which thou hast layd up for them that feare thee!* The like *Eccles.* 8. 12. It would be long to cite all of this kinde. These be some, that such as feare God are accepted of him, *That God will teach the man that feareth him in the way that he shall chuse,* And more in the same *Psalme* to the like effect. The *Angell of the Lord encampeth about them, they shall not want any good thing. The Lord will fulfill their desire; he taketh pleasure in them.* And to end this, *The Sunne of righteousness shall rise up to these, and the reward of eternall life shall be given them,* *Ren.* 11. 18. If this be not sufficient, I know not what

Psal. 31. 19

Accepted.

Act. 13. 26*Psal.* 25. 12& *147.* 10.*Psal.* 145.*19.* *147.* 12*Mal.* 4. 2.

what may bee, to perswade any man who findeth this true feare of God in his heart, that hee is and shall be blessed for ever.

It behooveth therefore all that would haue this comfort, to make sure to themselves, that God hath put his holy feare into their hearts, and so may they rest assured of Gods loue.

Thus would I leaue this point, but I feare some tender conscience will aske, how may I know that I haue this holy feare in mee; whom I might send to that brieft note of difference that I gaue a little before, which in my opinion, is the best difference betweene the good feare and the bad; namely, the holy childe-like feare, comes from the loue of God, the other at the best from self-loue; which may goe farre, yet can it never come neere the holy feare, as not in the roote of Faith and Loue, so neither in the fruit of sincere

M

obe-

Vse.

Eccles. 12.
13.

obedience, which the Holy Ghost makes the fruite of the feare of God, *Feare God and keep his Cōmandements.* He that feels Gods rich mercy vnto him, (in calling him out of his miserable estate, to some hope of salvation by Christ) to breed in him a loue to God for the same, and that loue to make him afraid to displease and offend so gracious a Father; and shall find this feare moving him to shun what God mislikes, though never so pleasing to his corrupt nature, and to make him willing to doe Gods will, though against his corrupt will: this man need not doubt, but that he hath the true feare of God, which is so certaine a marke of Gods favour, and of everlasting happinesse.

And this is the vse Gods children are to make hereof. Thus we see how the faithfull may by these two particular fruites of their faith, loue and feare, bee
con-

confirmed in the assurance of their salvation by Christ.

The same may be shewed in all the rest, which the Scripture makes to be so many testimonies of saving grace and happinesse to those that haue them: As *Blessed are the poore in spirit; they that mourne, the humble, meeke, such as hunger after righteousnesse, mercifull, pure in heart, peace makers, persecuted for righteousnesse sake.* All which are in this place gathered together by our Saviour Christ, to crosse the corrupt opinion of the world, and to shew that they whom the world account aboue all men most miserable, are indeede truely and onely happie.

The like he doth in other places, where he maketh *the denying of our selues, taking up the Crosse, and following him, forsaking all for him, and for the Gospell, to be sure tokens to be his, who shall haue an hundred fold in this world, and*

Many other fruits of faith.

Mat. 5. 3.

10.

Mat. 16. 28.

19. 29.

Mar. 10. 30

Luke 9.

in the world to come life everlasting.

To end this whole matter of assurance of salvation, and to passe over many other fruits of Faith, which doe prooue the same, as *the confession of sin, mortification thereof, overcoming, and Perseverance* : All which be oft made certaine proofes of happinesse.

Vse.

This is the maine vse which is to be made of all these, (as hath oft beene said) that when (as it oft falleth out with Gods children, especially such as haue weake faith and tender consciences) they beholding their pronenesse to sinne, and deadnesse of spirit to all holy duties, doe fall into great feares and doubts of their salvation, this may bee some stay vnto them, that they may see some of these fruits of their faith in them, even when they be at the lowest ebbe of grace, by which they may

may comfort themselves, that though they bee very sicke and weake, yet they bee not starke dead. For whose sakes I will adde this observation by mine owne experience, wherewith I have quieted the mindes of many much perplexed in this case, for that they could not see they had any faith, that there is a true living faith in many, who haue no feeling thereof.

I haue observed these foure vnfallible proofes. First, where Faith is, and not felt, the party in whom it is, and cannot see that he hath any faith, is grieved for want of Faith, and cannot be quiet for want of it, but mourneth as if hee had none; which for the most part is the state of those that be truly afflicted in conscience, who faine would beleue, but yet in their owne sense do not: And yet in my experience I never knew any such (who had any knowledge of the

4. Marks of
faith which
is not seen.

1. Vnquiet
for want of
faith.

2. Spare no
meanes to
get faith.

doctrine of Faith) but indeed they had some Faith, though they saw it not.

This will more appeare by the next effect of this insensible Faith, which is this; that they who haue Faith, and yet feele it not, be very painefull in vse of all good meanes, both publike and private, by themselves and with others, wherby they might hope to get this precious gift of Faith; which hardly would any doe if he had not some taste of the sweetnesse of Faith, though hee feele it not, which so stirres vp his heart to seeke after it: and therefore I houlde this constant seeking of Faith, to be a token of some to be in him already.

3. Carry a
good heart
to God.

A third and more principall effect of Faith in these, is this; that though they see not Gods fatherly loue to them, yet they cannot thinke hardly of God, but lay all the fault on themselves, why they haue no more
grace;

grace; yea, they will commend Gods mercie to others, and cannot endure any dishonour to God: which great loue of theirs to God, doth shew they are loved of him, yea, that they haue by faith apprehended it, though they see it not, and feare they haue it not.

The fourth prooffe of Faith, where it is not seene, may bee this, That such haue a tender conscience, shunning small sinnes, which others dare boldly doe; and be carefull to please God in every thing, which many who be not so disquieted be more careles of. So then if there be any poore soules, who cannot see their faith, yet if they can see any of these effects of Faith in themselues, let them know for a truth, and to their comfort, that they haue true Faith, and shall be saved.

And thus haue I sayd what I thinke meet for this first point,

M 4

how

4. A good
conscience.

Labour for
assurance of
Gods fa-
vour.

All other
blessings
depend on
th s.

how we may daily get more assurance, that we be now in Gods favour, and shall want no good thing in this life, and shall certainly in the end come to life everlasting. Which I againe doe exhort every one (who lookes for any blessing from God, either in this life, or that to come) about all to labour for, seeing without this assurance that wee be in Gods fauour, how can we looke for any blessing from God earthly or spirituall, temporall, or eternall? whereas being assured hereof, wee may boldly looke for our present comfort, and eternall happinesse.

Concerning all which, seeing the Lord (who did well knowe the frailty of his owne children, how ready they are vpon every occasion to doubt of his helpe) hath so plentifully recorded in the Scriptures both generally, what a Fatherly care hee hath of their welfare, and also more specially

cially what help they may looke for from him, in their particular necessities: I doe not doubt but it will bee worth our labour, to consider of them both; and all little enough to comfort vs in our greatest need. And first of the generall, which containe vnder them all good things, which God hath prepared and promised to all his children.

Of this sort may that come first, which is the ground of all the rest; namely, that *God will be our God, and of our seed after vs*, as he said to *Abraham* the father of the faithfull, and so belongeth to all beleevers, as the Apostle shewes, *Rom. 4. 11. 16.* which selfe same promise, was after repeated to *Abrahams* posterity in all ages, to bee a statte of comfort to them at all times; therefore is it oft said, *That God is the God of Abraham, the God of Isaac, the God of Iacob.* Likewise God said to the people of Israel,

God will
be our God.

Gen 27.7

Exod. 3.6
 And 6.7
 And 10.2

And I will take you to mee to be a people, and I will be to you a God. And most notable is that when the Lord gaue his Law to his people of Israell, that he bound his people to obedience by these two bonds of his great Maiesty, and his speciall favour, saying; *I am the Lord thy God.* It would be tedious and needles to heape more of this sort; for this was promised to the faithfull, by the Prophets and Apostles in all ages, that God would bee their God, and they should bee his people: Whereby was meant, that they should certainly receive from him, whatsoever might bee good for them; and should yeeld to him all that obedience which he required. In which one promise if we could stedfastly believe, and rest vpon, wee should finde more true comfort, then in all the world beside. And therefore I desire all that want comfort, to thinke
 much

much vpon this. Of this kinde likewise bee all those gracious promises, that *God is our portioⁿ*, that is, all we haue to maintaine vs in this world; and wee his *portion*, that is, the chiefeſt thing he makes reckoning of, *his treaſure, his peculiar people, the lot of his inheritance, his choſen, his delight*, and many the like are plentiful in the Scriptures, all ſhewing how deare vnto God his people are, that they may aſſure themſelues they ſhall not want, as the Prophet *David* concluded vpon that meditation, that *the Lord was his Shepheard*. To this end is God ſayd to be *Father to the fatherleſſe, a helper to the widow*, to ſuccour them, and to ſupply them with all needfull bleſſings, ſpiritually and bodily. To this purpoſe every comfortable is that, *Pſal. 84.*

11. For the Lord God is a Sunne and Shield, the Lord will giue grace and glory, and no good thing will

God our
portion, &
all in all.

Pſal. 16 5.
19. 5. 1. 7.
142 5.
Deut. 32. 9.
Pſal. 33. 26.
Pſal. 135. 4.
Exod 19. 5.

Pſal. 23. 1
And 146. 9.
A Father.

will hee with-hold from them that walke uprightly : Meaning that the Sunne is not more beneficiall to the earth, then God to his.

Vse.

Psal. 27. 1

*Ofte thinke
of Gods
goodnes.*

Oh that we had hearts to consider and beleeue these ! Then might we say and sing for ioy of heart with *David*; *The Lord is my light and my salvation, whom shall I feare ? The Lord is the strength of my life, of whom shall I be afraid ?* And to like effect, *Psal. 28. 7. 8.* Seeing the Lord hath thought it needfull so oft to testifie his goodnesse vnto vs, there is no reason wee should thinke much to remember the same for our good. The Prophet *David* was never weary of thinking hereof, which was (as I conceiue) that which made him so large-hearted towards God, and so excelling others in all holy conversation, as himselfe professeth vnto God, saying, *Psalme. 26. 3 Examine me O Lord, and*

prone

proue mee, try my reines and my heart; for thy loving kindnesse is before mine eyes, therefore I haue walked in thy truth. And againe, How excellent is thy loving kindnesse O God! therefore the children of men put their trust vnder the shadow of thy wings. And the like, Psal. 31. 19. and elsewhere oft he professeth, God is his hope, his help, his health, his rock, his refuge, and many the like: All which should make vs boldly to rest on God for all things necessary. And yet behold more, for exceeding oft doth the Lord promise, that he will dwell among them, and not forsake them, but be with them, both to provide for them, and protect them; that he will blesse them, that all shall goe well with them, God will giue them their hearts desire, that hee will be their reward. All which with sundry the like effects of Gods favour, and provident care over his, to minister vnto them abundant

re-

Psal. 36. 7

Psal 61. 2.
6. 7.

17. 5.

Ier. 17. 7

Ioel. 3. 16.

God will
dwell with
vs.

Exo. 29. 45

Psal. 37. 4.

145. 19.

Pro. 10. 24

Use.

reliefe in all their needes , are throughout the Scriptures so oft repeated, that in what condition soever wee be, wee might haue store of helpe at hand, to strengthen our faith, that God will neuer faile vs, but in that season and measure which he seeth fittest, we shall assuredly finde all needfull help for soule & body, for this life and that to come.

Use.

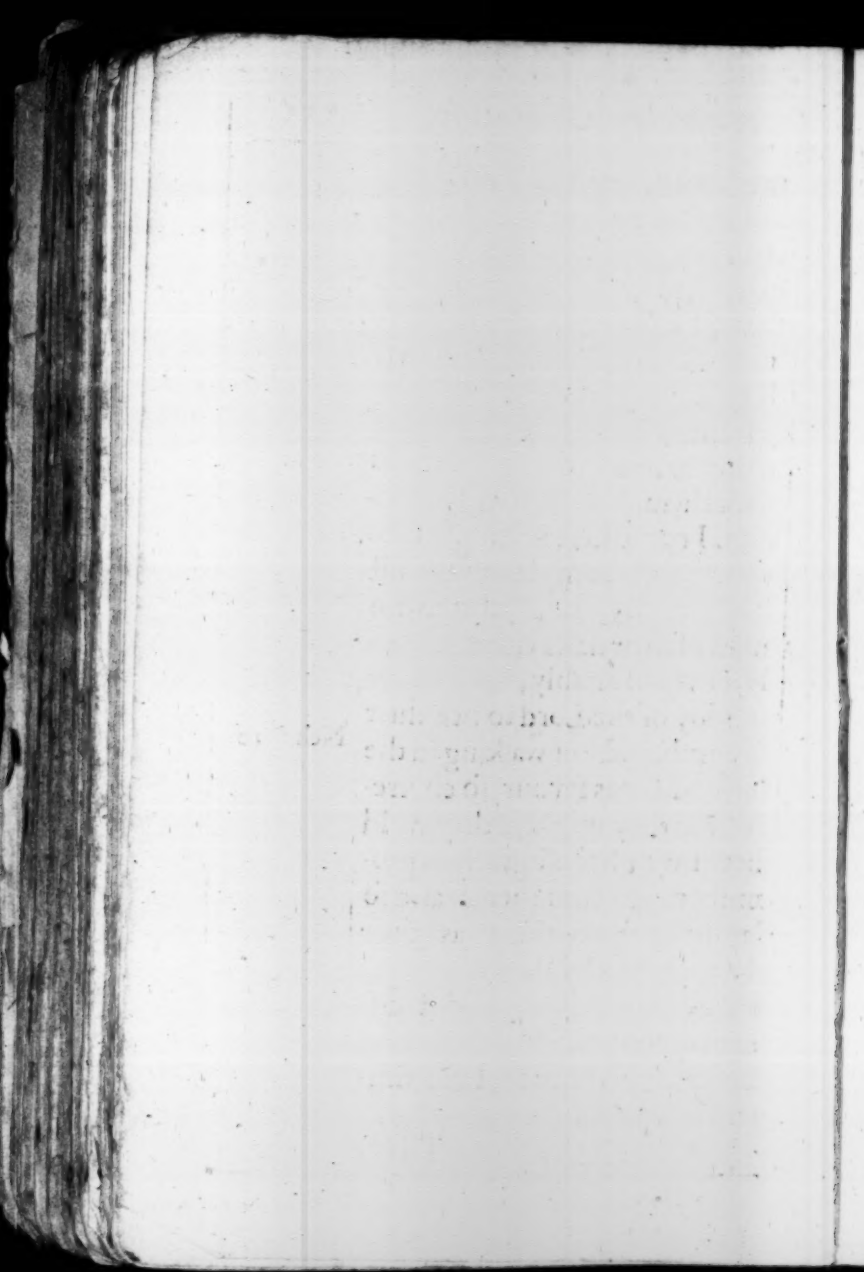
Legacies.

I doe therefore commend vnto all those who haue so profited by the former promises pertaining to the assurance of salvation, that they haue some comfort therein, this care, to obserue well these large legacies, which the Lord both in the old and new Testament hath bequeathed to all his children, as so many priuiledges belonging to them, whereof no other person in the world (though neuer so high in mans account) shall neuer be partaker: That they be not dismaied with any discouragement.

ragements, they shall meet with, but rather reioyce and glory in their happy condition, and be so carefull to walke worthy of the same, that they may thereby honour God their Father, and that high dignity whereto hee hath advanced them; yea, also moue many to seeke to bee partakers with them, of so blessed a condition. I could here willingly take vp a bitter complaint against many of good hope, that spend most of their daies either securely, or vncōfortably, not finding this ioy of the Lord to bee their strength, and not walking in the light of Gods favour, so cheerefully as they might, if they wold better weigh these gracious promises made vnto them: and so lay hold vpon them as their owne, whereby they might bee refreshed in their greatest discouragements. But this being besides my intention, I will thus end this point.

Complaint.

Neh. 8. 10





THE SECOND

Generall Head of
living by Faith,

Is concerning

Mortification.



Ow we come to the
second general mat-
ter, wherein wee
are to liue by faith,
namely, how we may be able to
mortifie our corrupt nature, and
overcome our speciall sinnes,
which most preuaile over vs.
That this cannot bee without
faith,

Page 121.

faith, hath beene sufficiently prooved, in the former part of this Treatise; and how this power is obtained by faith from Christ.

Here only we are to consider, what promises God hath made vnto vs in the Scriptures, to strengthen our faith in this, that whereas we are full of doubting, how we (who are so full of sin, yea naturally sold vnder sinne, and oft held captiue vnder some strong corruptions) should possibly overcome these: yet wee may heare such cōfortable promises from God, as may assure vs, no sinne shall haue dominion over vs: but we shall daily master it, and in the end obtaine a full victory over it.

For which purpose I cannot begin with any Scripture more effectually then this selfe same, where the Apostle doth not only shew the absolute necessity of forsaking sinne, by all those who
be

Rom 6.1.
&c.

bee members of Christ : but thereupon he exhorts them all, saying: *Let not sin reigne in your mortall body, that ye should obey it in the lust thereof;* and shewes the way how this may bee attained, by notyeelding vnto sinne, their mindes and hearts (which be principall *members* of the old man, and *weapons* of vnrighteousnes) but rather *yeelding themselves vnto God, as those that are alive from the dead, and their members as instruments of righteousness vnto God.* And whereas this might iustly bee objected, Alas: how shall wee (who by nature are so vnable to resist so mighty a Tyrant as sinne is, who hath overcome all man-kinde, Christ onely excepted) ever be able to withstand sinne? For answer whereeto, the Apostle brings a most comfortable promise vnto all that *be not under the Law, but under grace*) that is, who be not still vnder the condemnation.

verf. 12.

verf. 14.

No sin shall
reigne.

demnation and tyranny of the Law, whereby it raignes over all vnregenerate: but by true receiving of Christ by faith, are now delivered from that bondage, & so brought into the liberty of Gods children: which he saith, is to bee vnder *grace* (whereof the Apostle speakes more fully, *Rom. 6. 1.*) Of these he saith, *That sinne shall not haue dominion over them*, meaning that although these doe still carry sinne, (that is, corruption of nature) which continually fights against the grace of God in them, yet the corruption and sinfull nature, shall never any more raigne as in times past it did, and so haue the full victory ouer them. But they by the grace of Gods Spirit reigning in them, shall dayly more and more overcome this their sinfull nature, and in the end get a glorious conquest ouer it, and all other their spirituall enemies.

This

This one Scripture, if there were no more, is sufficient if it be truly weighed and beleaved, to comfort every childe of God ouer all his sinnes; that though they be never so many, or never so great, and of long continuance, yet being here assured the roote of sinne shall be killed, he may then quietly rest his soule in peace, that all the fruites and branches shall in time quite wither; for certainty whereof this is twice repeated.

But the Lord knowing how hardly we be brought to be perswaded hereof, (especially when wee bee vnder captivity of any sinne, as of vnbeliefe, pride, anger, worldlinesse and the like) hath much labored in his word to comfort vs herein: that though the battell be sore, and our strength small, yet *his grace shall bee sufficient for vs, and his power shall bee made perfect in weakenesse*, as was said to Paul in his

verf. 18. 32

Many promises for mortification.

2 Cor. 12.
7. 9.

his wrestling against some privie corruption, which hee felt a pricke in his flesh, to bee sent as a messenger of Satan to buffet him, lest he should be exalted above measure, by the abundance of revelations; which though spoken to him, yet indeed belongs to all in his case.

Vse.

And therefore every poore soule, who fees his sinne too hard for him, that when hee would doe well, evill is present with him; hee is to lay hold on this promise, that Gods grace shall be sufficient for him, and Gods strength shall be made perfect in his weaknes: That so complaining with the Apostle, *O wretched man that I am, who shall deliver mee from the bodie of this death?* he may comfortably cheere vp his heart with him, saying: *I thanke God through Iesus Christ our Lord,* that through the power of the Spirit of Christ, he shall subdue that bodie

Rom. 7. 24

vers. 25.

die of sinne, which otherwise would carry him headlong to death and destruction, *both of body and soule for ever.*

This the Prophet *Micah* notably expresseth, having highly magnified the mercy of God in pardoning iniquity, and passing by the transgression of his people, he addeth this, *He will turne againe, hee will haue compassion vpon vs, hee will subdue our iniquities, &c.*

Mich. 7. 18

The Apostle also laicth out this matter at large, how the Christian souldier being armed with the whole armour of God, may be able to stand in the euill day, and hauing done all, to stand: that is, being furnished with those excellent graces of the Spirit, which he afterwards names, hee may manfully fight the Lords battell against sinne and Satan, and so hold out to the end of the battell, that hee shall stand vp as conquerour, when sin and Satan shall fall as vanquished.

Ephes. 6

Be-

Great encouragement to fight.

Behold what encouragements the Lord giues against all our fearfulness in our spirituall battell: which if we could remember, would put more spirit into vs to fight against our sins like men, and not to faint or flie like cowards. And yet these be not the tenth of these gracious promises, which the Lord hath made to this end, that wee faint not when we see the force of the enemy.

Christ sanctification.

Ioh. 17. 29

Of this sort be all those Scriptures, which setting out the rich benefits wee receiue in Christ, among the rest mention our sanctification by him; whereby is meant that Christ having taken our humane nature, and sanctified it by his holy Spirit: wee being made one with him, doe receiue the selfe same spirit (though in measure) to sanctifie vs, that is, to make vs holy: Whereunto these two be necessary; first the killing of all sinne in

in vs, and secondly, the quickning of vs to newnesse of life. Of the latter, more in the next point, of the former here: concerning which this is oft repeated, that Christ *shall saue his people* from their sinne, which as it is true in the matter of our iustification for the forgiuenesse of our sinne : so it is also true in this point of our sanctification, for delivering vs from the power of sinne. And so are all those generall speeches to bee vnderstood, that Christ is the lambe of God, *which taketh away the sin of the world : That he hath loved vs, and washed vs from our sinnes in his owne blood : That the blood of Iesus Christ cleanseth vs from all our sinne : That God hath sent his sonne Iesus to blesse vs, in turning euery one of vs from our iniquities.* And the like many, in all which this must needs bee contained, that one great benefit we enioy by Christ is, that we who

N

be

1. Cor. 1. 30.

Mat. 1. 21.

Generall
speeches.Iohn 1. 29.
39.Reu. 1. 5.
1. Iohn 1. 7

Act. 3. 26.

Filth of sin.

Gal. 5. 16.

1 Ioh. 1. 9.

Tit 2. 11.

14.

bee members of him are cleansed, as from the guiltinelle of sinne, that it shall not bee imputed: so from the filthinelle of sinne, that it shall not prevaile over vs. For more manifest prooffe whereof, this grace of mortification is expressely promised in sundry places; as, *Walke in the Spirit, and yee shall not fulfill the lust of the flesh.* Likewise the Apostle *Iohn* ioyning together both our *iustification* and *sanctification*, saith: *If we confesse our sinnes, he is faithfull and iust to forgive vs our sinnes, and to cleanse vs from all vnrightconscience*: so doth the Apostle *Paul* to *Titus*, having shewed, that the grace of God which bringeth salvation, doth also teach men to *deny vngodlinesse and worldly lusts*: hee addeth this, that *Christ gaue himselfe for vs, that hee might redeeme vs from all iniquity, and purifie to himselfe a peculiar people zealous of good works.*

This

This is the same whereof the Prophets foretold in their time, that God would purge and cleanse his Church. *Esay* oft, that God will purely purge their drosse, and take away all their tin, that is, their sinnes: as in another place more plainly he saith, *And it shall come to passe, that hee that is left in Sion, and he that remaineth in Ierusalem, shall be called holy, every one that is written among the living in Ierusalem, whom the Lord shall have washed away the filth of the daughters of Sion, and shall have purged the blood of Ierusalem from the midst thereof, by the Spirit of iudgement, and by the Spirit of burning. Again, By this therefore shall the iniquity of Iacob be purged, & this is all the fruit to take away his sin. Notable is that place of Ezekel, Then will I sprinckle cleane water upon you, and you shall bee cleane from all your filthinesse, and from all your idols will I cleanse you. Of*

Esa. i. 25.

Esa 4. 3.

Vers 4.

27. 9.

Eze. 36. 25.

Psal. 103. 3.

this sort I might gather many more out of these, and the other Prophets, who spake of this grace which should be given by Christ to all the members of his Church, the cleansing of them from all their filthinesse, which *David* expreſſeth, *By healing all our diseases.* The matter being so cleare, and the testimonies so many, I iudge it will be too tedious to heape vp more.

Vse.

It shall be more to our profit, well to weigh these and the like promises, when we reade them: that when we feel our hearts discouraged, by the little strength wee finde to master our speciall corruptions, then we may apply to our selues any one of these promises, wherein the Lord himselfe doth vndertake this worke which is too hard for vs; *That hee shall subdue our iniquities, hee will cleanse vs from all vnrighteousnesse, his grace shall be sufficient for vs, and his power shall be made*

made perfect in our weaknesse: which if wee doe beleue, how can we feare to be faint-hearted to enter into this spirituall battell against our sinnes? Yea this will make vs bold to resist, and able to overcome our strongest sins, which formerly haue most prevailed over vs.

For our further encouragement herein, we haue the examples of all the faithfull, who before were servants, yea bondslaves to their vile lusts, as *Zachens, to oppression; Mary Magdalene to whoredome, Paul to persecution*: and generally the famous Churches, to whom the Apostle writ, who before their calling, were idolaters, and lived in all abominable sinnes (*as other Gentiles:*) being converted, they turned from their Idols, and so from all their former vaine and vild conversation, to *serue the living God*, as is to be seen in all the holy *Epistles writ-*

Examples

Esa. 11. 6.

rento them, and in the history of the Acts: which was long before prophesied by the Prophets, that the *wolfe shall dwell with the lambe, &c.* meaning by all these cruell and devouring beasts, all kinde of beastly and wicked men, who by the Gospell should be so changed, that all their cruell and beastly qualities should be so abated, that they should become like to Gods children, and so haue a holy Communion with them.

Vse.

Let not any therefore who feeleth any measure of mortification in himselfe, though hee cannot yet overcome all his sinnes, and keepe vnder his vnruely: affections, say in his heart, I shall never overcome such and such sinnes, but shall one day perish by these: for this were not only to mistrust his owne strength, (which well he may) but to call Gods power, goodnesse, and truth into question: which were

a great iniury to God, and to his owne soule : but rather let vs all doe as *Iehosaphat*, when hee saw a great Army gathered together against him, so as he saw no power in himselfe to withstand them, he did wholly cast himselfe vpon the Lord, saying, *O our God wilt thou not iudge them? for we haue no might against this great company that commeth against vs, neither know we what to doe, but our eyes are vpon thee.* So let vs be strong in the Lord, and in the power of his might, and so taking to vs, and vsing the holy armour of his Spirit, fighting valiantly, we may be sure of the victorie.

Thesethus being, that Gods children may be so certaine, that no sinne shall haue dominion over them, but that they shall in the end overcome them all, and so haue the glorious conquest over them, and ouer al their spiritual enemies (who can no way

2 Chro. : c.
12.

Few enjoy
this victory.

Spotts in
professours.

hurt them but by sinne:) how can it sufficiently be bewailed, that so few doe enjoy this benefit, and the sweet comfort thereof?

This may well be seene in the many & foule spots in the faces of sundry professours; I meane their open pride, their impatience, their worldlinesse, and deadnesse of spirit in all spiritual duties: all which, though they might (in some of longer standing in Christ) haue been long before well mortified, yet they still remaine, liue, and grow in them, to their reproach before others, and small peace & comfort to their owne hearts. A principall cause hereof must needs be this, that these pleasing themselves in their estate, for that they be forward in publike exercises of Religion (though many be slacke enough in private, especially secret by themselves alone,) and for that they
be

be free from the grosse finnes of the wicked, doe either not see, or not bewaile these their sins, and therefore doe not so much as seeke after, much lesse enioy these precious promises : and the fruit of them.

Another sort (who are more to be pittied for their want of this comfort which God hath prepared for them, and so plentifully promised to them in especiall) be they who groane vnder the burthen of their infirmities, and take much paines to be eased; yet in long time finding small amendment, bee much discouraged with feare, that they shall neuer be able to overcome these corruptions which doe most annoy them. I cannot thinke of any thing to be a greater cause of this discouragement in these, then either the ignorance, forgetfulnesse, or not beleeuing these promises, that *He who hath begun the good*

Weake beleeuers feare.

Cause of discouragement.

Phil. 1. 6.

Deut 7.24.

11.25.

Iosua 1.5.

10.8.

worke in them, will perfect it untill the day of Christ: and as God promised oft, to his people going to conquer the land of Canaan, that no enemy should be able to stand against them: so hath hee as certainly promised to these, that no sinne shall haue dominion over them.

It remaineth therefore, that these and all other, who desire to conquer their corrupt nature, and vnruely lusts therefore, that they doe oft set before themselves these promises, and so considering that hee is faithfull who hath promised, confidently looke for the victory, and so constantly fight til they obtaine the same.

This I hope may suffice in this point, to quiet the minds of all that be troubled with the doubt how they shall be able to get the mastery ouer their greatest corruptions.

If any should further require,

to

to haue particular promises for particular finnes, hee is to know that howsoever the Lord doth sometimes descend to particulars, as that he *will cleanse them from their Idols, and that hee will take away the stony heart out of them* and such like:

Ezek. 36.
25. 26.

Yet this is not done in every sinne, neither is it needfull; for when God speaketh so generally, that hee will cleanse vs from all vnrighteousnesse, and that hee will heale all our diseases, and the like many, (as wee haue seene in the forenamed places) who would require more? Let vs then learne to apply these generall promises to our particular occasions, and I nothing doubt but it will as sufficiently comfort vs, as if the Lord had said in particular, hee will kill our pride, our vnbeliefe, our hypocrisie, and the rest.

No need of particulars.

Apply generall.

Onely let vs be familiarly acquainted with these (as neede shall

Meditate
and pray.

shall require) and be oft in meditation vpon these (whereof we shall haue daily vse:) and herevnto ioyne fervent prayer, that the Lord would perswade vs by his Spirit thus to rest vpon his promise for his helpe in our greatest need; and then shall we more couragiously set our selues against our greatest sinnes, and daily more and more get the victory over them all, to the honour of God, and of our holy profession; to the good example and encouragement of our brethren, and to the present comfort of our owne soules.

&c.

THE



THE THIRD

Generall Head of
living by Faith,

Is concerning

Holy duties.



H v s hauing scene
how we are to ga-
ther out of Gods
promises daily
more certainty of
our salvation, both by faith, and
by the principall fruites thereof:
and in the second place, how we
may be daily more assured of a
full

full victory over all our corruptions, that they shall never overcome vs, but we them : (which must needs bring much comfort to all poore distressed soules, who groane vnder the burthen of them, till they may be eased.)

We are to proceede to the third generall point propounded, wherein we are to haue vse of our faith against those many doubts, which arise in our hearts; how we who be so full of frailty, and so weake in grace, may yet be able to performe all those duties which God requirerh at our hands, both towards his Maiestie, in the first Table of the ten Commandements; and towards man, our selues, and others, in the second Table; and that in such manner, as may bee pleasing to him.

For howsoever many carnall professors (in truth little better then hypocrites) imagine it is no such

Many
thinke it
easie to liue
Godly.

such heard matter to lead a godly life, & so content themselves with such common duties, as may uphold a name in profession of true Religion; as frequenting the publique Assemblies, saying Prayers in their houses, and living honestly among their neighbours: (all which must be done, and many come not so farre) yet they who haue truly tasted of Gods mercie in their redemption by Christ, doe know that God hath deserved better service at their hands, and requires more dutie of them: namely, *That as he, who hath called them is holy, so they must bee holy in all manner of conversation: and that it must be their chiefe Studie, to adde to their faith veritie, and to veritie knowledge, and to knowledge, temperance; and to temperance, patience, and to patience, godlinesse; and to godlinesse, brotherly kindnesse, and to brotherly kindnesse, charitie.*

What holinessse God requires.

1 Pet. 1. 15.

2 Pet. 1. 4.
6.

7.

And

Luke. 1. 78.
75.

Col. 1. 10.

Heb. 12. 1.
Gods chil-
dren vnable
thus to liue
by them-
selues.

Rom. 7. 21.

And for the manner of their service, it must be 1. without *fear*, (that is, not servile & constrained, but willing and cheerefull, 2. vniversall in *holinesse* (towards God) *inrighteousnesse* (towards men) 3. *before him* (as in his sight) sincerely, 4. *all the daies of their life*, constantly in all estates vnto the end, and so to please God in all things.

The faithfull people of God know, that this is the life which God in his word so much requirereth at their hands, and which they so earnestly desire, and endeavour to performe.

But so are they beset round with *sinne*, and oft so taken captiue by the power of their corrupt nature, *that when they would doe good, euill is present with them*: whereby it comes to passe, that all, even the strongest Christians, finde it a matter aboue their ability; thus to lead their liues; and many of the weaker sort be oft

oft discouraged, to see how weakly they performe all Christian duties.

And no marvaile, for seeing the regenerate themselves haue not received any such measure of grace, whereby they may thus willingly, and throughly, sincerely, and constantly, so serue God, as to feare him with *reuerence and godly feare*, witnes the slips and falls of the most worthe servants of God) but all our *sufficiency is of God, and his grace must be sufficient for vs, and his power must bee magnified in our weaknesse, and without Christ we can doe nothing*: Out of all this may be gathered, what need we haue of *faith*, to enable vs to lead this life, whereby we may please God, and finde comfort to our soules.

Which shall further appeare, if we well consider, what is necessarily required of vs sinners, that wee may please God in a-

Heb. 12. 28

2. Cor. 3. 5.

12. 9.

Ioh. 15. 5.

Need of
Faith.

What is
necessary to
please God.

ny dutie we performe; which I conceiue be these three.

Mat. 7. 21.

1. First, a conscionable indc-
vour to doe the will of God, in
such sort as he in his word com-
mandeth.

Psal. 51. 17.

Esa 66. 2.

Heb. 12. 6.

2. Secondly, a true grieſe for
our many failings herein, both
in the deed, and right manner of
doing.

3. Thirdly, a beliefe, that God
for Christs sake will assist vs, and
accept of our weake obedi-
ence.

Reason.

All which as we see be evident
in the Scripture, and oft requir-
ed, so are they as manifest by
reason; that seeing Gods will, is
the rule of all equitie, therefore
whatsoever swarveth from it
(though never so little) must
needs be vnequall, and so dis-
pleasing to God.

And on the other side, seeing
all our righteousness, is as a
stained, or defiled cloath, such as
Gods pure eyes cannot endure;
of

of necessity it follows, that they who will be acceptable to God, must come vnto God in Christ, both for strength to doe that which God requireth, and for favour, that God will be pleased to accept the satisfaction made by Christ for the pardon of their defects in their best duties and for the allowing of their obedience to be well liking in his sight.

Whereupon it necessarily followes, that whosoever intends so to lead a godly life, that hee may be pleasing to God, must attaine this by faith, without which as all we doe is sinne: so the Scripture speakes plainly, *Without faith it is impossible to please God.*

And yet how few bee they who haue attained this grace, so to liue by faith, as thereby to drawe from Christ continuall increase of spirituall strength, better to performe all holy obedience,

All our sufficiency is in Christ received by faith.

Heb. 11.6.

Few please God.

Two branches of this,
 1. How to get grace.
 2. How to be accepted.

Some chief failings in every commandment

dience, and daily to get more comfort, that this their obedience shall be acceptable to God!

Wherein we haue these two speciall branches to be considered, How we may get this grace to leade a godly life, or how we may haue comfort that this shall be accepted.

For the former, that we may better see how vnable we be of our selues to performe all holy obedience, and so be more willing to imbrace the remedy: I desire every one carefull to examine himselfe by the Law of God, how exceedingly he faileth in every one of them.

1

1. *As for example, in the first commandment:* In not walking with God, not resting vpon him for reliefe in all his necessities, nor so delighting in him, as to count nothing too deare for him, and that he is not more afraid to displease God, then any
 in

in the world besides.

2. *In the second commandement*: how slacke and slight hee is in all the worshippe of God, both private and publike: as namely, in private prayer (which yet for the most part is in greatest vse.) As for reading the Scriptures, and other godly bookes, how seldome? meditation alone, and conference with others, how little thought vpon. So likewise for the publike, what carelesse and vnfruitfull hearing, praying, singing, and receiving of the Sacraments.

2

3. *In the third commandement.* How backward he is in lifting vp the name of God, so as hee might by all his behaviour, bring God into better esteeme with those with whom he conuerseth.

3

4. *In the fourth commandement.* What a doe he hath to keepe his whole man imployed about the true sanctification of the Lords Sabbath. In

4

In all which whosoever shall conscionably consider his waies I nothing doubt but he shal see iust cause to complaine of his want of faith, whereby alone he should receiue power frō Christ and his Spirit, much more effectually to performe all these holy duties to God.

The like defect shall be found vpon due examination in al duties of righteousnesse in the second table, which God requirerh both in regard of our selues and our neighbour.

5

As in the fifth commandement.

I wish every one duly to weigh how badly hee dischargeth the dutie of his speciall place, either in the Family, Church, or Common-wealth, both such as are set aboue others, and such as bee below, gouernors & gouerned: and then hee shall well see what need he hath of faith, to enable him to a better performance of those duties, which his place requireth.

6. In

6. *In the sixth commandment.*

6

How carelesse he is both in avoyding those things which hurt the life and health of body and soule, both of himselfe and others: and in vsing all good meanes for the preservation of both; And much more waiting in bearing and forgiving wrongs, in loving his enemies, and overcoming evill with goodnesse.

7. *In the seventh commandment likewise.* What little watch and means are vsed to keep both soule and body chaste: and so to avoide all allurements to uncleannesse, soberly vsing all our senses, and their delights.

7

8. *In the eight commandment.* How hee failes in getting his goods iustly, and so vsing them holily to Gods honour, mercifully to the reliefe of his neighbour, and wisely to his owne good, of soule and body.

8

9. *In the ninth commandment.*

9

How

How carelesse he is as to avoide all blemishing of his own good name, or his neighbours any manner of way, and so to preserve either, and to recover them being wounded, by such means as God hath appointed.

10

10 In the tenth commandment. How hardly he can bring his heart to loue his neighbour as himselfe, and to be as loath to hurt him as his owne selfe, and to seeke his neighbours good as his owne.

Thus haue I briefly drawne out of the Commandements, some of the chiefest duties; which we cannot deny, but that as wee are bound to performe them, and desire so to doe, so we faile much in the practise of them, neither possibly can wee doe better, till wee receiue grace from Christ to enable vs thereto.

These being so manifest, I hope I shall not need to say any thing

thing more, to perswade any true Christian to labour for the increase of this precious gift of faith, wherby he may get power from Christ, better to obey God in all that he shall require at his hands.

And therefore I would now set vpon this worke (which is my chief intent) to gather some speciall promises, and to shew the right vse of Faith, for our helpe in this behalfe.

But that I remember there is another branch of this matter, namely, how wee may doe all our workes in faith, that God will accept thereof. Wherein it will bee no hard matter to shew that wee are for the most part as much (if not more) failing, then in the former; as both reason and experience will proue. For a meere natural man voyd of all hauing grace, may be drawne by selfe-loue for his owne good, or by feare of danger that might

Need of
Faith.

2. Branch
of this third
point, how
our obedi-
ence may
be accepted

Mar. 6. 20.

2 King. 10.

30.

2. Chr. 25. 2

befall him, to doe many good things, as wee reade of *Herod, Iehu, Amaziah*, who did that which was right in the sight of the Lord, but not with a perfect heart.

But to bee perswaded vpon goodground, that God will accept our weake and sinfull obedience for perfect, as if it were without fault, this requires true grace, yea a greater measure then many a weake beleever can attaine.

Many discouraged by
their infir-
mities,

From hence it specially ariseth, that sundry true hearted Christians, very conscionably in their conversation, be yet much discouraged, and by reason of the infirmities of their best duties haue little comfort in any thing they doe, and so loose if not all, yet much fruit of great labour: so that it cannot be but welcome instruction to them, to heare and learne how they may be assured that their weake obe-

obedience shall bee pleasing to God, as if it were without fault.

In both which I will doe my best, to draw out of the *welles of salvation*, the holy Scriptures, such sweete promises as shall abundantly satisfie the thirstie soule, whose chiefe desire is nothing more then *to haue grace, whereby they may serue God acceptably with reverence and godly feare.*

Heb. 12. 28.

And first, to begin with the former, that wee may assure our selues wee shall not want any needfull grace for the leading of a godly life, the Lord hath expressly said so much, *Psal. 84. 11.*

How wee may be sure we shall want no grace,

For the Lord God is a Sunne and shield: The Lord will giue grace and glory, no good thing will hee with-holde from them, that walke uprightly. Which being so generall, I nothing doubt but it includes this grace of holinesse among the rest. To this end also doth the Lord so often promise

Made fruit-
full.

people, as *Exodus* 19.6.31.13. *Levit.* 29.8.21.8.22.32. *Deu.* 22.8.9. *Esa.* 4.3.35.8. *Ioel* 3.17. I spare to set downe the wordes, which they that list may easily reade. Againe, to the same end God promieth to make his people fruitfull, and so compareth himselfe to a good husbandman, as in the 15. of *Iohn*, I am the Vine, and my father is the husbandman; Every branch that beareth not fruit he taketh away, and every branch that beareth fruit hee purgeth it, that it may bring forth more fruit. So *Esay* 27.2.3. In that day sing yee unto her, a vineyard of red wine; I the Lord doe keepe it. I will water it every moment: least any hurt it. I will keep it night and day: and *Psal.* 92.14. They shall still bring forth fruit in old age, they shall be fat and flourishing.

This also is meant where the Lord as a good shepheard saith, he will feed his people that they may

may be fat, that is, abounding in grace, as *Psal. 23. Ezek. 34. 13 14. 15.* and *Psal. 36. 8.* *They shall bee abundantly satisfied with the fatnesse of thy house, and thou shalt make them drinke of the river of thy pleasures, &c.*

This grace of God to leade a godly life, is likewise intended in many other promises, as where it is saide, *That God will give strength to his people*; which as it is in some places meant against enemies bodily or spirituall: so in other, to walke in the waies of the Lord, &c. *Esay 45. 24.* *Surely shall one say, In the Lord have I righteousness and strength.* *Zach. 10. 12.* *And I will strengthen them in the Lord, and they shall walke up and downe in his Name, saith the Lord,* and the like. *That God hath wrought all our workes in vs.* *Esay 26. 12.* and so the Apostle. *Phil. 4. 13.* *I can doe all things through Christ who strengtheneth me.*

God giues
strength.

God makes
able to o-
bey.

But to this purpose, be most plaine those promises where God saith; *Hee will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soule, that thou maist live. Dent. 30.6.* And to the like effect, ver. 8. *And thou shalt returne and obey the voyce of the Lord, and doe all his commandements which I command thee this day, which is here made a promise of God to them, what he would make them able to performe, as may appeare by Hosea 3.5. and 14.7. and Jer. 24.7. where the like promise is made. And so Ezek. 11.19.20. And I will give them one heart, and I will put a new spirit within you, and I will take the stony heart out of their flesh, and will give them an heart of flesh: That they may walke in my statutes, and keepe my ordinances and doe them, and they shall be my people, and I will be their God. The like is repeated*

peated 36.27. and 37.24.

Thus wee may see in these Scriptures, and many more of like sort, how the Lord seeing the frailty of his children, both in obeying his will, and in believing that ever they shall be able to attaine thereunto, hath for their comfort herein given many precious promises, in generall containing all grace needfull to the leading of a godly life, which every childe of God may boldly apply to himselfe in this manner; seeing God who is faithfull hath said to all his people, that he will *give grace, that hee will sanctifie them, and make them fruitfull, satisfying them with the fatnesse of his house, make them strong to walke in his wayes, and give them a new heart to feare him for ever, and to walke in his statutes, and to keepe his ordinances, and to doe them, &c.* Therefore I may boldly assure my selfe, though I bee never so

Use of these
generall
promises
for sanctifi-
cation.

2 Co. 12. 9.

weake, yet through Christ I shall bee able to doe all things, *For hee hath wrought and will worke all our workes, and his grace shall be sufficient for vs.*

Yea, we may say, as *Esay 45. 24. In the Lord haue I righteousness and strength.*

Mat. 25. 21

If thus we would call to mind what God hath spoken for our comfort in this kinde, it would well hearten vs, to set vpon any dutie which the Lord shall require at our hands, with confidence that we shall be able so to performe it, as he will approue and say, *It is well done, good and faithfull servant.* Whereas otherwise, if wee looke vpon the difficulty of the worke, and our owne insufficiencie to every good dutie, wee shall haue no heart to set vpon it, but either quite giue it over, or very vnfruitfully and vncomfortably goe about it, as the manner of most is : whereby God hath
small

small honour, and themselves as little comfort in all their profession.

This might suffice to encourage vs cheerefully to set vpon a godly life in all the parts of it, if we were not so vntoward to it in our selues, and had not so many discouragements from others, and so full of vnbeliefe towards God.

Particular
graces.

But because of all these, the Lord in loue is constrained to take more paines with vs, and not onely thus in generall, to promise ys his helpe, but he descendes to particulars, and where he sees vs most distrustfull, there he doth more specially promise his help, that so we might more willingly serue him.

And first, whereas wee be all ignorant (even after regeneration) in many things, what is Gods will, and how to performe such things as God requireth (as may be seene in those speci-

all duties before named in every Commandement:) and this hath beene of old, and is at this day, the complaint of the godly, and so their oft and earnest prayer to God to teach them; as that one booke of the *Psalmes*, and therein that one *Psalme* 119. doth shew, wherein this prayer is oft repeated.

God will
teach vs.

For these causes it is so oft said, that the Lord will teach his people; As in that famous Prophecie of the dayes of the Gospell: where the zeale and faith of Gods people is foreshewed, that they called one vpon another to frequent the publike assemblies, vpon this ground; *That God would teach them his wayes, and they would walke in his pathes*, Esa. 2.3. Mich. 4.2. So *Psal.* 25. 8.9. *Hee will teach sinners in the way, and the meeke hee will teach his way.* So *Esay* 54. 13. *And all thy children shall be taught of the Lord.* And to this purpose that is spe-

speciall, 1 Ioh. 2. 27. where speaking of the Spirit given to all the faithfull, he saith: *But the annoynting which ye haue receiued of him, abideth in you: and ye need not that any man teach you: but as the same annoynting teacheth you of all things, and is truth, and is no lye; and even as it hath taught you, yee shall abide in him: Many moe promises to this effect might bee alledged.*

Out of them all, thus we may conclude; Seeing Christ doth bid vs come to him, and so to annoynt our eyes with eye-salue that we may see, and God hath made so many promises to teach vs, and that his Spirit shall leade vs into all truth; therefore be our ignorance never so great, and our capacity never so small, yet wee shall not want so much spirituall knowledge as God seeth meet. And therefore wee may with confidence come to God for it, and vsing the meanes as he hath

Vse.

Rev. 3. 18.

Ioh. 16. 13

God will
set our
hearts in
frame.

hath appoynted, wee shall not misse. This may suffice for knowledge.

Now for abilitie, to walke according to our knowledge, enough hath beene saide in the generall. Where also we heard, that *God will give vnto his, a new heart*, which is the fountaine of all obedience; and may be a singular comfort to all those, who being acquainted with the vntowardnesse of their hearts to any holy duty, specially to some, doe mistrust nothing more then this, how to get a good heart; and so to keepe it, who for their comfort, are to set before them, all those promises wherein God hath said, That hee will change their hearts; whereof I spake a little before vpon occasion: that God would make his people able to obey his statutes and doe his commandements, which cannot be without a new heart, & none can haue that, but from
God,

God, for it is not in man to set his heart aright, but this is Gods gift. As besides the former Scriptures, that is manifest, *Jerem. 31. 33.* Where the Prophet speaking of the new Testament, which God would make to his people vnder the Gospel, saith, *I will put my Law in their inward parts, and write it in their hearts, &c.* which is twice repeated in the Epistle to the *Hebrewes, 8. 10. 10. 16.* which is also intended, *Acts 15. 9.* where it is saide of the Gentiles, to whom Peter preached, *that God purified their hearts by faith,* and in the next Chapter, that *the Lord opened the heart of Lydia.* Againe, that *God hath given the earnest of his spirit in our hearts,* that *God hath shined into our hearts: that God comforteth our hearts, keeps our hearts, stablisheth them, directs them,* and the like many.

From whence wee may safely

ga-

Act. 16. 14.
2 Cor 1. 22.
2 Thes. 2.
17.
and 4. 6
Phil. 4. 7
2 Thes. 3. 4

Wc.

gather this, That though our hearts bee never so corrupt, so hardned and shut vp, so darkned, distressed, declining, fainting, and wandring out of the right way ; yet that God (as hee hath promised) will certainly succour vs in all, and both set and keepe our hearts in frame, that they may be fit for all such services as it shall please the Lord to set vs about.

This I doubt not, will be welcomewes to all sound hearted professors, who so much see and bewaile their naughty and vnbeleeving hearts, that they may comfortably rest vpon God, that hee will by his holy Spirit so guide their hearts, that they may be serviceable to him.

Thus much for the heart in generall. Now seeing the Lord contents not himselfe herewith, but comes more particularly to the well ordering of our affections, of ioy, loue, feare, trust, and the

the like; we shall finde it vsfull for vs, to apply to our selues these promises, to hearten vs against all our doubts, concerning these affections, which are as the hands and feete of our soules, by which we worke and be carried to every dutie: that being furnished with these, wee shall bee more apt and readie to every good worke.

And whereas among these, there are none more profitable then faith, trust, & hope (which three though they haue some speciall difference one from the other, yet they be never parted, and bee vsually contained one within another, and so wee will take them together:). Of these the Scripture exceeding oft witnesseth, that God giues these to all those whom hee meanes to saue. As *Iude*, vers. 3. faith of Faith, that it was *once given to the Saints*: the like *Ephes. 2. 8.* And *Heb. 12. 2.* Christ is said to be the
Author

God giues
faith, trust,
and hope.
1 Tim. 2. 8.
Eccles. 5. 1.

Author and finisher of our faith; and so his Apostles prayed to him, Lord increase our faith: and Rom. 12.13. that God hath dealt to every man the measure of faith.

Esay 10.20

So likewise for trust and confidence in God, it is sayd of Gods people, that they shall stay upon the Lord, the holy one of Israel: and 14.31. That the Lord hath founded Sion, and the poore of his people shall trust in it And 17.7. At that day shall a man looke to his maker, and his eyes shall haue respect to the holy one of Israel: And Ier. 3.19. Thou shalt call me, my Father, and shalt not turne away from mee. Zeph. 3.12.

*Psal. 71.5
22.10*

And for Hope, David oft professeth, That God was his hope and his trust, even from his youth; and God made him hope even from his mothers wombe. Yea more, that God is the hope of all the ends of the earth, &c.

65 52

Use of these

Did wee well consider on the one side, what need we haue of those

those three graces, throughout our whole life (as may easily be seene by that which hath beene sayd in this whole Treatise) and on the other side, how exceedingly wee faile in them all, in times of tryall; wee would then with both hands lay hold on these promises, wherein God giues, and by his Word and Spirit, doth worke these in the hearts of all his children: and therefore so oft as wee feele our hearts to faile: let vs with *David* comfort our hearts in the Lord, and say, *My flesh and my heart faile me, but God is the strength of my heart, and my portion for ever.* And seeing the Lord Iesus is both Author and finisher of our faith, let vs rest in hope, that he who hath begun the good work of faith in our hearts, will finish it; and so pray with the Apostle, that *God would fulfill all the good pleasure of his goodnesse, and the worke of Faith and power.*

Psal. 73, 16

2 Theſſ.
11.

Come

God prom-
iseth ioy.

Come wee now to the next grace in the heart, the first fruit of our Faith, which is Ioy, I meane spirituall ioy, which is called Ioy in the Lord, and *ioy in the holy Ghost*. In thinking whereof I cannot but wonder, in comparing together what God hath promised, and how little we enjoy: for howsoever it cannot be denyed, but in these dayes of peace, many haue ioy enough, and too much too, yet this (vpon search) shall bee found to be carnall and fleeting, not that spirituall and lasting ioy, which God bestoweth on those whom he loues.

It may evidently appeare by Gods Word, that as a Father would haue his children to liue cheerefully, so would God; and therefore doth he so much call vpon them to reioyce, as plentifully is to be seene in the books of the Psalmes, Prophets, and Apostles: That one for many
may

may serue, *Reioyce in the Lord alway, and againe I say reioyce.*

Phil 4.4.

Which if there were no more, might let vs see Gods mind, that he would haue vs not now and then, sometimes to reioyce, that is, when all goes well with vs, (for so the hypocrites doe) but alwaies, even in afflictions; as the Apostle *Iames* exhorts, *My brethren, count it all ioy, when yee fall into diuers temptations.* Which is not simply for the afflictions, but for the good we are assured, they shall bring to vs, as is sayd, *Rom. 8. 28. That all things worke together for our good.*

Iam. 1. 2

But yet they be but few, who attaine vnto this blessed estate, to reioyce alwaies in the Lord, as any one may well perceiue, if he shall consider either how seldome his heart is ravished with admiration of Gods goodnesse towards him so vnworthy; and so to stirre vp his soule with the Prophet *David* to praise the Lord

Few attaine ioy.

Lord (which must needs bee where the heart is well affected with this ioy, as there can be no true thanks where this ioy is not:) or how often his heart is disquieted, when any thing crosseth his will, and desire, which would not be, if the heart were filled with this spirituall ioy, which would make bitter things sweet.

It shall be therefore our wisdom to hearken to Gods Word, wherein we shall see how plentifully the Lord hath prepared this pleasant fruite of the Spirit, and promised it to all the true members of Christ, that so they may claime their part therein.

This is notably set out vnto vs in the booke of the Psalmes. As first, *Psalm. 19. 8. The statutes of the Lord are right, reioicing the heart. Psalm. 23. 4. Thy rod and thy staffe they comfort mee: 36. 8. 9. Thou shalt make them drinke of the river*

river of thy pleasure ; for with thee
is the fountaine of Life, and in thy
light shall we see light. 86. 15. 16
Blessed are the people that knowe
the icyfull sound: they shall walke
(O Lord) in the light of thy coun-
tenance. In thy name shall they re-
ioyce all the day, and on thy righ-
teousnesse shall they be exalted. So
Psalme 45. 15. Speaking of the
members of the Church, saith:
With gladnesse and reioycing shall
they bee brought, they shall enter
into the Kings pallace. Psalm. 64.
10. The righteous shall bee glad in
the Lord, and shall trust in the
Lord, and all the upright in heart
shall glory. Psal. 68. 3. But let the
righteous be glad, let them reioyce
before God, yea let them excee-
dingly reioyce: 97. 11. 12. Light is
sowne for the righteous, and glad-
nesse for the upright in heart: Re-
ioyce in the Lord ye righteous, and
give thanks at the remembrance
of his holinesse. 118. 15. The voyce
of reioycing and salvation is in the

tabernacle of the righteous, The right hand of the Lord doth valiantly, 126.5.6. They that sowe in teares shall reape in ioy, He that goeth forth and weepeth, beareth precious seed, shall doubtles com againe with reioycing, bringing his sheaves with him, 132.16. I will cloathe her Priests with salvation, and her Saints shall shout aloud for ioy. It were not hard to gather many more out of the Psalnes.

Likewise the bookes of the Prophets, bee full of these. Notable is that sweet song of Esay, 12.2.3. Behold, God is my salvation, I will trust and not bee afraid; for the Lord Iehovah is my strength, and my song, hee is become my salvation. Therefore with ioy shall you draw waters out of the wells of salvation. Esa. 24.14. They shall lift up their voyce, they shall sing for the Maiesly of the Lord. Esay 29.19. The meeke also shall increase their ioy in the Lord, and the poore among men shall reioyce

in the holy one of Israel. Esay 35.
The whole Chapter is full of
heauenly comforts to vs Gen-
tiles, verse 1. *The wildernes and
the solitary place shall bee glad
for them, and the desert shall
reioyce, and blossom as the Rose.*
Esa. 56. verse 7. *I will make them
ioyfull in my house of prayer.* Esay.
62. 13. 14. *Beholde, my servants
shall reioyce, but yee shall bee asha-
med. Behold my servants shall sing
for ioy of heart, but yee shall cry for
sorrow of heart, and howle for vex-
ation of spirit.* Likewise in the last
of Esay be many sweet consolations,
He shall appeare to your ioy,
Ec. verse 10. *Reioyce yee with Ie-
rusalem, and bee glad with her all
ye that loue her, reioyce with ioy for
her all that mourne for her: That
yee may sucke and be satisfied with
the breasts of her consolations, that
he may milke out, and be delighted
with the abundance of her glory,*
Ec. to verse 14. *And when you
see this, your heart shall reioyce
and*

Ioh. 16, 22

and the hand of Lord shall bee knowne towards his servants, and his indignation towards his enemies. In like sort spake our Saviour to his Disciples, that their hearts should reioyce, and their ioy should no man take away from them. Jeremy also hath the like, chap. 31. 12. 13. Therefore they shall come and sing in the heights of Sion, and shall flow together to the goodnesse of the Lord, &c. Then shall the Virgine reioyce in the dance, both young men and old together: for I will turne their mourning into ioy, and will comfort them, & make them reioyce from their sorrowe. Zach. chap. 11. 19. Thus saith the Lord of Hosts, the fast of the fourth moneth, &c. shall bee to the house of Iudah, ioy and gladnesse, and cheerfull feasts. I will end with that, Rom. 14. 17. The kingdome of God is righteousnesse, peace, and ioy in the holy Ghost.

Use.

Thus haue I gathered store of these promises, in which the
Lord

Lord promifeth to giue ioy and gladneffe to his people: yet I fuppose not halfe fo many, as might bee collected out of the Scriptures: for I do not meddle with the many exhortations vn- to this dutie, nor the many ex- amples of it, nor prayers for it: all which shew the neceffity of it.

But the marke I aime at, is to perfwade all who feele the want of this holy reioycing in the Lord (whereby their whole life is more vncomfortable,) that God hath provided this for them, and that there is nothing but their vnbeleeuing hearts which keepes it from them. For if true faith bee the breeder of this ioy, as both Scripture and experience proue, then no mar- vell, that fo few attaine to this excellent grace of reioycing, when faith it felfe is fo weake, if not wanting.

I doe with therefore all fuch,

P

to

Faith is the
breeder of
true ioy.

Why so
many pro-
mises of ioy

to thinke with themselues what the Lord should intend, in making so many promises to this one thing, but to make vs see these two things: first, that there can bee no holding out in a Christian course without this ioy: secondly, that by reason of the many evils that befall vs in this life, it is very hard, and so very rare to get, much more to keep this ioy, that by both these, they may be stirred vp to labour to enioy this ioy of the Holy Ghost, whereby they may finde what is the excellency of this estate aboue all the estates in the whole world besides; and bee so farre from envying the wicked in their greatest prosperitie, as rather to pittie them, for that like fooles and children, they forgoe such treasure for very toyes and bables.

Way to at-
taine ioy.

Now the way to attaine this ioy is, (besides earnest prayer vnto God for it) to bee much in medi-

meditation, as vpon the many and most iust causes God hath given to all beleevers to reioice: so also vpon these excellent promises, wherein God hath bound himselfe to worke this grace in them, by his holy Spirit: for if we well weigh them all, we shall see, that the Lords meaning is not only to giue them matter of reioicing, (but whereas it too oft falls out, that they who shuld reioyce, and haue good cause so to doe, bee so held downe with the burthen of corruption or affliction, that they cannot lift vp their hands with ioy, but waste their dayes in sorrow :) This is also Gods worke to open their eyes to see, and to mooue their hearts, and drawe them by his Spirit to be affected with his fauours, that they with the Prophet *David* may finde more ioy in the light of Gods countenance, then the wicked haue in all their prosperitie. And thus

much for this point, how a true beleever may attaine this blessed estate of living ioyfully, what ever doth befall him : which how much it is to bee desired, all may see though they bee few, who take the right way to get it.

Of the loue
of God.
Deut. 6. 5

Many de-
ceived in
loue.

Some say
they loue
God, and
doe not.

The next grace of the heart, which God requireth of all those, whom hee hath adopted in Christ to bee his children, is that they *should loue him with all their heart, with all their soule, with all their might*, which that wee ought to doe is not denyed of any, except Atheists, people without God; but of those that yeeld it ought to be, there be in generall two sorts, one that deceiue themselues in thinking they doe well loue God, when as indeed they do not truly and heartily loue him, but onely say they loue him; or if they doe, it is but very slightly and carnally, because all goes wel with them:
who

who are to bee convinced by their loose liues, & little conscience to keepe Gods commandments, that they doe not as they say, truly loue God. And these especially are to be vrged by the many commandements of God to loue him sincerely and fervently, and to be mooved hereto by these weighty arguments, which are so plentifully vsed in the holy Scripture, to perswade vs vnfeinedly to loue God.

There is another sort, who looking into their liues, & there finding so many infirmities and failing in all duties to God and man, doe thence conclude, they haue not the loue of God in them; and thereby bee much kept downe, both from that comfort and confidence they might haue in their holy profession.

These bee the persons with whom I chiefly deale: who haue need to bee hartened, first by

Others fear
they do not
loue, yet do.

Comforts
to such as
griue for
want of
loue.

Phil. 2. 13.
1. 6.

Deut. 30. 6.

this, that the sight of their want of loue to God, breeding in them heartie griefe for the same, is an euident token there is some true loue in them: else would they not bee so disquieted for want of this loue of God.

And secondly, this must comfort them, that hee who hath giuen them to will and desire this grace, will also giue them abilitie to doe, and he that *hath begun the good worke, will also perfect it*, for so is his promise: yea he hath said, at least to all, & every such, *And the Lord thy God will circumcise thine heart, and the heart of thy seede, to loue the Lord thy God with all thy heart, and with all thy soule, that thou maiest lue*: which one promise, if there bee no more, is all-sufficient to perswade those that will beleue God on his word, that God (who knowes how polluted our hearts bee, and vnable to loue him, so thoroughly as we ought) will

will cleanse our hearts, and so sanctifie them, that wee shall be able by his grace so to loue him, as he will approue.

It is onely vnbeliefe, which keepes vs from that holy boldnesse, which made *Paul* to say, *Phil. 4. 13.*
I can doe all things through Christ who strengtheneth me.

Although I doe not reade any other so expresse promise, that God will make vs to loue him, yet seeing the manifestation of Gods loue to vs, doth as certainly breed loue in vs to him again, as the kindling of a fire wil bring forth heate: therefore all the many testimonies which God giues of his loue to vs, must bee so many perswasions, that wee shall loue him. Therefore it is said, *We loue him, because hee first loved vs.* Let vs therefore get as many arguments of Gods loue to vs, and doubt wee not but it will kindle in vs some loue to him againe.

Vse.

God prom-
iseth to
make vs
feare him,

Likewise all the rich rewards, which throughout the Scripture bee promised to those that loue God, are so many encouragements to this dutie; and so much for this.

The next is the feare of God, whereby specially I vnderstand that holy affection whereby we bee made so to stand in awe of God, as to bee very vnwilling to displease him; and on the other side, to be as ready to please him, both in eschewing euill, and doing good. How excellent a grace this is, of what singular vie in our whole life, how oft and earnestly it is commanded, how practised by Gods worthy servants, and how wanting in many professors, and weake in others it is: all these, though worthy good consideration, yet seeing they would carry me too farre from my purpose, I passe them by, and will bend my speech to such as knowing all these

these, feele and complaine of the want of this grace, and desire it, and labour for it, by often prayer, and other holy meanes: yet through weaknesse of Faith, cannot attaine to such a measure of this feare, as might keepe them in such awe, that they durst not either doe that which God forbids, or leaue vndone that which he commands.

These I doe beseech to attend to such promises as God hath made to his people in particular, concerning this grace; that whereas he sees, that naturally, there is no feare of God before mens eyes, hee saith he will put his feare into their hearts; as *Ieremie*, 32. 39. 40. *And I will giue them one heart, and one way, that they may feare me for ever, for the good of them, and of their children after them. And I will make an everlasting covenant with them, that I will not turne away from them, to doe them good, but I will put my*

fear in their hearts, that they shall not depart from me. Which if we could beleue, would sufficiently assure vs, we should not want this saving grace, but that God will certainly bestowe it vpon vs in that time and measure hee sees meet.

But for our confirmation, the Lord doth oft repeate this promise, as *Dent. 4. 10.* Where one speciall meanes, whereby this feare is wrought, is set downe: *Gather me the people together and I will make them heare my words, that they may learne to feare mee all the dayes that they shall liue vpon the earth, and that they may teach their children.* So *Prov. 25.* *They who seeke for wisdom, shall vnderstand the feare of God.* To like effect, *Dent. 6. 1. 2. & 17. 19.* it is specially spoken of the king: and more generally of all, chap. *32. 12.* And to this purpose speciall is that of the Prophet *David*, *Psal. 40. 3.* where hee shewes
another

another meanes whereby God doth stirre vp this grace in his people: namely, the beholding of Gods mercy on others, saying, *And hee hath put a new song in my mouth, even praise vnto our God, many shall see it, and feare, and shall trust in the Lord:* So likewise David being taught of God, inviteth others, saying: *Come yee children, hearken to mee, I will teach you the feare of the Lord.* Psal. 72. 5. *They shall feare thee as long as the Sun and Moone endureth, through all generations.* The like, Psal. 102. 16. So Esay 29. 23. *They shall sanctifie my name, &c. and shall feare the God of Israel.* Ieremie also speaking of Gods singular mercies, which hee promiseth to his people, chap. 33. 9. *And it shall be to me a name of ioy, a praise and an honour before all the Nations of the earth, which shall heare all the good I do vnto them; and they shall feare and tremble for all the goodnes, and*
for

Psal. 34. 11.

for all the prosperity that I procure unto it: so Hosea. 3.5. Afterward shall the people of Israel returne and seeke the Lord their God, and David their King, and shall feare the Lord and his goodnesse in the latter dayes.

This shall suffice, it would be long to cite all.

Use.

The right vse we are to make of these and the like, is, that so oft as wee finde our hearts condemning vs for want of this feare, and doubting how ever we shall attaine to it in any good measure, so oft wee must call to minde some of these promises, which though delivered in particular to some of Gods children, yet in truth belonging to all of them: Therefore every childe of God may and ought to apply them to himselfe, and stedfastly beleve, that God will performe his word to him, and so waiting with patience the Lords appointed season, he shall

not

not be disappointed of his hope: but shall certainly enjoy the fruit of his desire. And thus much for this.

I see this third point, how we may be sure of grace to leade a godly life, so as shall bee accepted, growes large; and no marvell, for it reacheth to all the duties required in both Tables. I may not therefore runne into all particulars, but will make choice of some, and namely, such as I conceive Christians most faile in, & haue least comfort in performing them.

Of this sort be speciall, as our spirituall services of God, as our prayers, and exercises in his Word and Sacraments. In all which I haue heard many of good hope, complaining that they found small comfort in these, because they performed them in so weake and sinfull manner. A principall cause whereof I haue observed in many

Concerning holy exercises, prayer, &c.

Why so small comfort in Prayer, &c.

*Note.*Flesh and
spirit mingled.

ny to be this, that they placed all their comfort in the good discharge of their dutie, wherein when they failed (which they found oft) then they were discomfited. Which evidently shews, that they had little vse of Faith in those duties: for Faith doth comfort in our greatest failings, as well as in the least. To make this more plaine (which I feare is little teene of many a pocre soule, who takes great paines to serue God, and yet seldom findes comfort, that his service being so full of infirmities is pleasing to God:) It must be confessed, that while we liue here, there is flesh & spirit mingled in all the actions of Gods children; so that as their best Prayers bee stained with some corruption of the flesh, so I conceiue that there is some operation of the Spirit in their weakest, which being offered vp in faith, is assuredly acceptable to God; and

and therein may Gods childe find sound comfort, not in himselfe, nor in his worke, but in Gods pardoning of all his defects, and accepting his obedience in the perfect satisfaction made by Christ: whereas otherwise, if any having prayed with great fervency of Spirit, shall be conceited therewith, and not humbled for his failings in that his best Prayer, and rather expecting for favour for the goodnesse of his prayer, then looking for mercie, onely for the merite of Christ. (which though it be too little scene, yet too oft it falleth out) I durst boldly say, that the sleepey prayer wherein is truth. though weaknes, offered vp in faith, is accepted, when the weeping prayer with more fervencie without Faith, is reiected.

In so saying, be it far from my thought, to approue of drowlesse, or any other grosse corruption in prayer: or to disgrace any

Want of
faith in
Gods wor-
ship.

Not hum-
bled in best
prayers.

any zeale or gift of Gods Spirit in prayer; but that I ayme at, is to discover a common, and yet close and dangerous corruption in our prayers, and other holy exercises, that when wee performe these in any sort to our liking, then wee be glad and rest quiet, that God will accept them. I deny not but such may then reioyce in the assistance of Gods Spirit: but the fault I finde, is, that these have in such times, little vse of their Faith: for nor beholding the blemishes of these their best services of God, they are not humbled for them, and so not driven out of themselves to seeke for favour in Christ, in whom alone God is well pleased: and thus they staine their best duties for want of faith.

This will more clearely bee seene in the contrary, when these doe pray, or heare, reade, or meditate, or receiue the Sacraments with

with much accusation to their conscience, they haue no comfort that such duties shall be accepted, which must needs arise from want of faith; for did they in their poorest prayers (for which they be most humbled) come to God in Christ for pardon, beleeying that their imperfections should bee covered by the full and perfect satisfaction of Christ, they might finde comfort in their weakest obedience, and so bee more encouraged to serue God.

This then is that I would perswade all that would find sound and lasting comfort in their prayers, and other holy exercises, in the best duties to beware of pride, which accompanieth them; and to that end ever to thinke of their failings, to humble them, and driue to Christ, that so they may offer vp their sacrifice in Faith, and be accepted. On the other side, when they

No comfort.

Remedie.

How to find comfort.

Beware of pride in best.

Shun doub-
ting in wea-
kelt,

Need of
Faith.

Gods pro-
mises must
make bold

they bee most deiected, then to beware of despaire, doubting, and discouragement, which be vsuall companions of vs in the sense of our wants; and to comfort our selues by faith in Christ, in that we know, hee is as able and willing to cure great diseases, as small, to pardon our fouler fals, as our lesse slips.

In all which we now see that which I intended, how needful it is to be stored and strengthened with Faith, that wee may finde comfort in our prayers, and other holy exercises: which I know is much wanting in many true hearted Christians, for whose sake in speciall I write these: and will now for their further comfort lay out some store of precious promises, which God our Father hath treasured vp in his word to this purpose, that we his children might be imboldned to come with confidence to him in all our necessities.

Per-

Perusing these, I find that the farre greater number of them, doe specially promise that God will accept our prayers, & grant our desires, and doe not so expressly assure vs that God will assist vs, and make vs able to pray (which yet sundry promises doe.) I will therefore heere gather such as expressly promise Gods helpe to teach vs to pray; for that wee are no lesse subiect to doubt of our abilitie to pray aright, then of Gods readinelle to heare our poore and weake prayers.

Among all, that comes first to minde, which might serue in stead of all, if we could hold it fast: where the Apostle labouring to comfort the hearts of Gods children ouer all their corruptions and afflictions, doth answer a great obiection, which many a heauie hart makes, namely this: I am oft so distressed, that I am not able to pray, and how

God prom-
iseth to
make vs a-
ble to pray.

Rom. 8.26.

Many trou-
bled that
they cannot
pray.

Esa. 38. 14

Psal. 32. 3

Rom. 8. 26

how then may I looke for any helpe at Gods hand? Thus it fareth oft with Gods children, and those not of the weakest sort, that their hearts be so sore oppressed, that they can doe nothing but sigh and groane, not able to set aright their hearts to pray to God. As wee reade of *Hozekiah*, that *he like a Crane or Swallow did chatter, and did mourne as a Dove*, not able to vtter his griefes to God. The like wee reade of *David* oft, how *he roared for griefe*, but could not come to make his moane to God; and the like many: Yea, what more ordinary complaint doe wee heare made by many worthie Christians in their extremities, then this to their friends, O helpe mee, I cannot pray?

To this sore tentation, the Apostle answers, saying: *Likewise the Spirit helpeth our infirmities, for we know not what wee would pray*

pray for, as we ought: But the Spirit it selfe maketh intercession for vs, with groanings that cannot bee uttered: And hee that searcheth the hearts, knoweth what is the minde of the Spirit, because he maketh intercession for the Saints according to the will of God. Wherein hee truely confelleth, that he and all the rest of Gods children doe know this by woefull experience, that they in such cases know not what they should pray as they ought. But yet for all this God hath not left vs comfortlesse, for hee hath given vs his owne Spirit to succour and helpe vs, (as it were to beare that part of the burthen which is too heaue for vs to beare:) and whereas wee cannot pray as wee ought, that selfe same spirit shall by his power make vs able to pray, with such feeling, faith, and fervencie, as no words can expresse: in such sort that God, who both knowes and regards the

the secret desires of the heart, beholding the worke of the Spirit, doth graciously accept and approve of those prayers of his children.

I make no doubt, but this is the intent of the Apostle in this Scripture. In which if there were no more, is enough to comfort any poore afflicted soule against this temptation, that they cannot pray: In that God hath given vs his spirit so to helpe vs, that our poore prayers are sayd to bee the prayers of Gods Spirit in vs, which God cannot deny.

Ephes. 6. 18
Iude v. 20.

This I take to bee the cause, why else-where wee are called vpon to pray in *the Spirit*, and in *the holy Ghost*; that is, as he doth teach vs, not as any naturall gift can.

Difference
of prayers,
true and
counterfeit.

Where I note a speciall difference of true prayer from counterfeit, which may bee excellent in speech, but wanting this
breath

breath of Gods Spirit, it is but a dead sacrifice, vnpleasing to God, and vnprofitable to him that offereth it.

And therefore I advise all, who looke for comfort by their prayers, more to labour for Spirit, then speech in prayers. And so much for this Scripture, whereupon I haue stood the longer, for that it may suffice in stead of all. But seeing the Lord knowing our weaknesse, hath in all ages of his Church, comforted his people with the like, it shall more confirme vs to heare more of these sweet promises.

To this may well bee referred that which one of *Iobs* friends said to comfort him (which doubtlesse was good comfort, howsoever misapplyed) when after some good exhortations, hee makes many more gracious promises, among all hee addes these: *For thou shalt haue thy delight*

Promises
for prayer.

Iob. 22.

21. and 6

26.

27.

Iob 33.26

Psal. 32.6

Esa. 58.9

Jer. 29.12

13.

13.9.

light in the Almighty, and shalt lift up thy face to God. Thou shalt make thy prayer unto him, and hee shall heare thee, and thou shalt pay thy vowes, &c. And in like manner doth another of Iobs friends say, Hee shall pray unto the Lord, and he will bee favourable to him. So David in his time said. For this shall every one that is godly pray unto thee, in the time when thou maist be found. And the Prophet Esay makes such promises to the people in his time: Then shalt thou call and the Lord will answer, thou shalt cry, and hee shall say, Here I am: So Jeremy, then shall yee call upon mee, and yee shall goe and pray unto me, and I will hearken to you. And yee shall seeke mee and finde me, when you shall search for me with all your heart. Againe, They shall come with weeping, and with supplications will I lead them, I will cause them to walke by the rivers of waters, in a strait way wherein they shall not stumble, for

I am a Father to Israel, & Ephraim is my first borne. And againe, In those dayes, and in that time, saith the Lord, the children of Israel shall come, they and the children of Iudah together, going and weeping, they shall goe and seeke the Lord their God. Hosea 3.5. &c. So Zachary in his time prophesied, that God would poure out upon the house of David, and upon the inhabitants of Ierusalem, the Spirit of grace and supplications. They shall call upon my name, and I will heare them. I will say, it is my people: and they shall say, the Lord is my God. Our Lord Iesus Christ in his time comforted his Disciples, that they should not so hang upon him as to haue no confidence in God the Father: but they shall boldly pray to the Father in his name, and shall receive, whatsoever they aske. No doubt but more places to this purpose might be cited.

The maine intent of them all,

Q

is

50.4.

Zach. 12. 10

13.9.

Ioh. 16. 23.

24.
26.

Vse.

is not so much, to shew it is our duty thus to seeke the Lord and to call vpon him, or to perswade thereunto, which is in many Scriptures required; but rather whereas many are very willing to call vpon God according to his will, and so as might please him, but finding so small abilitie to pray as they would, they be discouraged: all this is to draw them to belecue, that God by his Spirit will teach them to pray, so as hee will heare them: the certainty whereof depends not vpon any worthines of our persons or prayers, but onely vpon the mercy of God in promising, and vpon his truth in performing his promise; both which we deny, and so rob God of his chiefest honour, if we belecue not that God will make vs able by his Spirit, so to call vpon him, as he will accept in his Sonne. And therefore in all our doubts and feares about this matter,

matter, our only refuge must be to these promises, and so to giue credit vnto them, that we comfortably seek and looke for help from God, when wee can finde none in our selues.

And thus much for our comfort, that God will assist vs by his Spirit in our prayers, which also might suffice to assure vs, that hee will also accept vs: for so much is expresse in the most of them, and necessarily employed in them all.

But seeing the Lord (who better sees what we most neede, then wee doe our selues) hath made so many promises, that he will accept our poore seruices, though neuer so weake, if they be in truth (which will be welcome newes to many an humble heart) I may not defraud them of these comforts, but will lay them open for their vie, and beseech the Lord to make them profitable to all that vn-

That God
will accept
our prayers

fainedly desire it.

Deut. 30.

When *Moses* from God had sharply denounced fearfull iudgements against Israel for their sinne, and namely, a scattering among the Heathen, hee addes this comfort: *But if from thence, thou shalt seeke the Lord thy God, thou shalt finde him, if thou seeke him with all thy heart and with all thy soule:* and to like effect he addes much more.

Vse.

2 Chron.
7. 15.

This promise may bee specially comfortable, to any poore soule cast down in sense of some grieuous fall, whereby he may see Gods readinesse to receiue any poore sinner comming vnto him. The like promise did the Lord make to *Salomon* after his praye, saying; *Mine eyes shall be open, and mine eares attend to the prayer in this place.* And full oft we reade, that the Lord promised to his people, that if they should seeke him, he would be found of them, as 2 Chron.

15.2. the Prophet told *Aſa* the King. *Ier.* 29. 13. And 1 *Chron.* 28. 9. *Dauid* ſaid the ſame to *Salomon* his ſonne. *Pſal.* 34. 10. *They that ſeek the Lord, ſhall not want any good thing.* The ſelfe ſame thing is truly to be gathered out of all theſe places where the faithfull profeſſe, either that God had heard their prayers, or their faith and confidence in God, that he will heare their praier; both which be grounded on Gods promiſes that hee will heare them. Of this fort there be many, as in the *Pſalmes*, ſo in ſundry other Scriptures: *The Lord hath heard the voyce of my weeping, the Lord hath heard my ſupplication, the Lord will receiue my prayer.* And *Pſal.* 9. 10. *Thou Lord haſt not forſaken them that ſeek thee.* *Pſal.* 10. 17. *Lord thou haſt heard the deſire of the humble, thou wilt prepare their heart, thou wilt cauſe thine eare to heare.* *Pſal.* 18. 3. *I will call vpon*

God heareth prayers

Pſal. 6. 8. 9.

the Lord who is worthy to be praised: so shall I be saved from mine enemies. Psal. 20. 6. Now I know the Lord saveth his annointed, hee will heare him from his holy heaven, with the saving strength of his right hand. These are sufficient to manifest this truth.

Many promises for prayer.

But seeing my scope is rather to stirre vp to belecue, I hope it will not be more tedious to any to reade these & consider them, then it is to me to gather them; and I may truly say, I haue often read them with comfort. For sometimes one, sometimes another doth more affect, I will therefore not spare to adde many more.

To this purpose, notable is that in the *Psalm. 34. 15. The eyes of the Lord are upon the righteous, and his eares are open to their cry. verse 17. The righteous cry, and the Lord heareth, and delivereth the out of all their troubles. Which is oft repeated, Psalm. 107. 6. 13.*

19.28. Psal. 50. 15. the Lord
saith, Call upon me in the day of
trouble, I will deliuer thee, and
thou shalt glorifie me. And, For
thou Lord art good and readie to
forgiue, and plenteous in mercy to
all them that call vpon thee, &c.
vers. 6.7. Psal. 102. 17. He will
regard the prayer of the destitute,
and not despise their prayer, to vers.
20. to heare the groaning of the
prisoner, to loose those that are ap-
pointed to death. The Lord is nigh
to all that call vpon him, to all that
call vpon him in truth. He will
fulfill the desire of them that feare
him, he also will heare their cry,
and will saue them. Pro. 15. 8. But
the prayer of the vpright is his de-
light; and vers. 29, But he heareth
the prayer of the righteous. He will
be very gracious vnto thee, at the
voyce of thy cry, when he shall heare
it, he will answer thee. Ioel. 2. 32.
And it shall come to passe, that who-
soever shall call on the name of the
Lord shall be deliuered. Act. 2. 21.

Psal. 86. 5.

Psal. 145.
18.

19.

Esa. 30. 19.

Christ
makes ma-
ny promi-
ses.

Mat. 7. 7.

8.

9. 10. 11.

the same is repeated, and *Rom.*
10. 13.

Thus we see how plentifully
hath beene renewed this pro-
mise of hearing the prayers of
his people, in all ages of his
Church vntill Christ, who
(knowing that we vnder the
Gospel haue as great need, both
to pray, and to be comforted,
that God will heare our prayers)
hath giuen vs many encourage-
ments to pray in Faith, *Aske*
and it shall be given you. seeke and
ye shall finde: knocke and it shall
bee opened vnto you. For every
one that asketh, receiveth, and hee
that seeketh, findeth, and to him
that knocketh, shall it be opened.
The same is set downe, *Luk. 11.*
from vers. 9 to 13. Where it is
said, *If yee then being euill know*
how to giue good gifts vnto your
children: how much more shall
your heavenly Father giue the ho-
ly Spirit to them that aske him?
So our Saviour said to the Wo-
man

concerning Holy Scriptures.

man of Samaria, *If thou knewest the gift of God, and what it is that saith to thee, Give me to drinke, thou wouldest haue asked of me, and he would haue giuen thee the liuing water.*

Ioh.

Likewise in those heavenly and last speeches, which he vttered to his Disciples, he oft repeated those promises, saying: *Whatsoever yee shall aske in my name, that will I doe, that the Father may be glorified in the Son: If ye shall aske any thing in my name, I will doe it.* The like oft, Ioh. 15. 7. 16. 16. 23. and 24. *Aske and yee shall receive, that your ioy may be full: so the Apostle; For the same Lord over all is rich vnto all that call vpon him.* Iam. 5. 15. *The prayer of faith shall saue the sicke, and the Lord shall raise him up; and if he haue committed sinne, it shall bee forgiven him.* and ver. 16. *the effectuall prayer of the righteous availeth much.* The Apostle Ioh. hath the like saying, *And whatsoever*

Ioh. 15. 13.

Rom. 10.
12.

1 Ioh 3. 21

14.

15.

we aske of him, we receiue. And againe, And this is the confidence we haue in him, that if we aske any thing according to his will, he heareth vs, And if we know that he heareth vs, whatsoeuer we aske, we know that wee haue the petitions that we desired of him. And in the next place, If any see his brother sin a sinne which is not vnto death, he shall aske, and he shall giue him life, &c.

Vse.

Thus haue we store of these promises, wherein the Lord bindeth himselfe, to heare our prayers, and grant our requests; the end of all which is to cure this sore disease of our nature, that we be so full of distrust, and so hardly beleeeue that God will accept our prayers, they being so weake, and our selues so unworthy. For remedie whereof we are to be familiarly acquainted with these promises, and to make choice of some of them, such as to our feeling are most com-

comfortable; that when we goe to prayer, wee may meditate on them, that so we may be perswaded by them, that God will graciously pardon all our failings; and accept our poore indeuours in the perfect satisfaction made by Christ for vs. The fruit of this practise would bee exceeding great, both to breede in vs a greater delight in this holy dutie, (which vsually is so much wanting :) And to make all our prayers more effectually, for the obtaining of all good things at the hand of God. Whereas on the other side, by neglecting this duty of meditating on these promises, wee shall disable our selues from all comfortable practise of prayer, and become more guiltie not onely of contempt of Gods bountie in making such promises vnto vs: but withall of greater impietie, in making the holy and true God a lyer, in that wee doe not be-
leeue

When we
goe to pray.

Hurt by not
meditating
on Gods
promises.

All sacrific-
ces accep-
ted.

leeue him in that which he spea-
keth. Therefore as wee desire to
aioide these sore evils, and at-
taine these great benefits, let vs
make high account of these pro-
mises, and so make them our
owne, that we may haue the
right vse of them, especially in
all time of neede.

This which hath bene said of
Gods gracious accepting of our
prayers, may as truly be applyed
to all other holy exercises of re-
ligion and service of God. In
all of which the Lord is as rea-
dy both to enable vs to the
worke, and to be pleased with
our sincere indeuours, we offer-
ring them vp to God with faith
in the mediation of Christ Ie-
sus.

Yet seeing besides these, wee
haue many promises, that God
will be pleased with our sacrific-
ces, (which may be truly vnder-
stood of all) it will adde to our
comfort, if wee shall advisedly con-

consider of them: of which sort is that in the *Psalmes* 51. 19. *Then shalt thou bee pleas'd with the sacrifices of righteousness, &c.* As *Moses* blessed the Tribe of *Zebulon* in the same words: so the Apostle *Peter* speaking of all the faithfull, saith, *Yee also as living stonnes are built vpon a spirituall house, an holy Priesthood, to offer vpspirituall sacrifice, acceptable to God by Iesus Christ.* And *Paul* writing to the *Philippians*, speaking of the reliefe which they sent to him, calleth it an odour of a swaete smell, a sacrifice, acceptable, well pleasing to God. And writing to the *Romanes* 12. 1. saith, *I beseech you therefore breithren, by the mercies of God, that yee present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.* The Lord by *Moses* did often times tell his people, that they offering vp their sacrifices, such as he commanded, they should be accepted,

as

Dent. 33.

19.

1 Pct. 2. 5.

Phil. 4. 18.

Exod 19.
43.

as *Levit. 14. 22. 21. 23. 11. 26. 11.*
So *Malachy. 3. 4.* Then shall the
offerings of *Judah and Ierusalem*
be pleasant to the Lord, as in the
dayes of old, and as in former years.
This also may be gathered out
of that which *Moses* told the
people of *Israel* from the Lord,
that they bringing their sacrific-
es to the doore of the Taber-
nacle of the Congregation,
There he would meete the people
of *Israel*, and the Tabernacle should
be sanctified by his glory. Which
may be gathered out of that
which followeth, that the Lord
would dwell among them, and
be their God, to heare and helpe
them, which is els where oft re-
peated. *Esa 60. 7.* foreshewed
this saying, *They shall come with
acceptance, &c.* And hitherto
may be well referred the many
favours which God promisseth
to our obedience, which is an
acceptable sacrifice to God, of-
fered vp in Christ. As the Lord
said

said vnto Cain, *If thou doe well shalt thou not be accepted?* the like the Lord said to his people of *Israel* in preparing them to heare his Law: *Now therefore if ye will obey my voice indeed, and keepe my covenant, then ye shall be a peculiar treasure vnto me aboue all people; for all the earth is mine. And yee shall be vnto me a kingdome of Priests, and an holy Nation.* *Levit. 26. 3. to 14. and Deut. 28. 1. to 14.* be many speciall blessings promised to the Lords people, if they would hearken to his voice, and obserue & doe all his Commandements: and to conclude with that sweete promise, *Psal 84. 11. For the Lord God is a Sun and Shield, the Lord will giue grace and glory; no good thing will he withhold from them that walke uprightly.*

Out of these promises, and the like many, we may boldly assure our selues, that although by reason of our corruption still dwelling

Gen. 4. 7.

Exod. 19. 5.

6.

Vse.

liuing in vs, we can never offer vp any sacrifice to God, without blemish & spot, (for which God might iustly reiect al, which we offer vnto him) yet we offering them vp in the name of Christ, they shall be accepted and rewarded.

Were wee well perswaded hereof, it would put life into vs, and make vs performe all holy duties much more cheerefully and constantly, which through want of this Faith, are at least more vncomfortably performed by vs.

I haue the deeper consideration of both these, to the conscience of every one who will take triall of himselfe, namely, what small comfort he finds in any of his spirituall services; and on the other side, what a comfort it would be, if he might be assured that God would both assist him and accept them at his hand. Whereof seeing he hath God so
firmely

firmely bound by promise, that he cannot without great sinne, wrong to God, and to his owne soule, call this into question:

I therefore exhort all who see their weaknesse in this kinde, to take speciall notice of these and such like promises, and so every one apply them to himselfe, in all time of neede, that he may more cheerefully set vpon all holy duties, and more conscionably performe them to the glorie of God, and his owne comfort, and the good encouragement of others.

This which hath beene said in speciall for prayer, and so in generall for all our sacrifices, may well bee applyed to the Word and Sacraments, yea, to all private exercises of religion, yea to all works of mercy; which be all of them sacrifices, which God hath commanded, and promised to accept at our hands.

Yet

Word.

Yet seeing woefull experience bewrayeth that too too many (and those not of the worst sort) doe finde small comfort in the ordinary ministry of the Word and receiving the holy Sacraments: I will doe my best endeavour to redresse this sore evill, and shew how any who will bee guided by Gods word, may more cheerefully set vpon these holy duties, and so reape more fruit and comfort by them.

Why the Word vnfruitfull.

I cannot be ignorant of this, that there be many causes of this vnfruitfulnesse, and yncomfortablenesse in these holy services of God, both in the Minister and people, especially in the Preaching of the Word, when hee doth not apply himselfe to the capacitie and best edification of the hearers: wherein there is much failing many wayes, and this not the least, that where many good doctrines and vses are delivered, yet there is not such a
con-

convincing of the conscience, as might contraine the hearer to confesse his guiltinesse, and to make conscience to yeeld better obedience to that which is taught him.

In the people also there is great carelesnesse in preparing themselves before they come; dulnesse & wandring of minde, when they be at the Word, with like neglect of meditating on what they heard: By any of which, much more by all, the Word is made vnfruitfull.

But to treat of these, is beyond my scope and matter intended, which is chiefly to helpe such as hauing a true desire and care to profit by Gods holy ordinances yet bee so discouraged by their many infirmities in the vse of them, that they haue small comfort in them, and would if they durst, forbear the vse of them.

The principall cause heereof which I obserue is this, that they

too

Many discouraged.

too much looking into themselves (where they finde no ability to doe what they would) and not looking sufficiently to God in whom is all their helpe, they enioy not that fruit and comfort in Gods service which they desire.

Remedie.

For remedie whereof I know no better way, then to be acquainted with Gods promises made to such as shall hearken to his Word, and receiue the holy Sacraments the scales of the Word, that by these they may bee comforted, that God will blesse his owne ordinances to their edification and salvation. First for the hearing of the Word, that which the Prophet *Esay* speaketh, might suffice to perswade any (who will giue credit to this report) that it shal not be lost labour to hearken to Gods Word. The place is worthy speciall observation: *Hoe every one that thirsteth come ye to the*

Esa. 55.1.

the waters, and hee that hath no money, come ye, buy and cate, yea come, buy wine and milke without money, and without price. Wherefore doe yee spend money for that which is not bread, and your labour for that which satisfieth not?

2

Hearken diligently vnto mee, and cate yee that which is good, and let your soule delight it selfe in fatnesse.

Encline your eare and come vnto me, heare and your soule shall liue, and I will make an everlasting covenant with you, even the sure mercies of David.

3

In this Scripture (to passe by many other profitable matters which may be collected;) these for our purpose must be observed: First, how freely the Lord offereth saving grace to such as haue none, nor any thing whereby they might purchase it: Secondly, hee setteth out the way whereby they may enioy it, namely, a diligent hearing and beleeuing Gods Word: To which

1

2

3

which end hee thirdly makes most sweet promises, *that their soule shall live*, that is, they shall be quickned in Christ, and in him *the seede of David*, be made partakers of those *mercies* which shall never decay. From hence what encouragement may any poore soules take to hearken to Gods Word, when hee may vpon so good ground assure himselfe, that hereby he shall attaine vnto salvation, and all needfull graces for this life.

This is notably confirmed by all these Scriptures, which testify *That the Word is able to save our soules*, as Iames 1.21. *Wherefore lay apart all filthinesse and superfluity of naughtines, and receiue with meekenesse the ingrafted word which is able to save your soules.* So Paul exhorting Timothy to many excellent duties, among the rest giues this, *Take heed to thy selfe, and vnto the doctrine: continue therein, for in doing this, thou*

1 Tim 4.16

thou shalt both saue thy selfe, and them that heare thee. Againe, speaking to the Elders of the Church of Ephesus, saith, And now brethren I commend you to God, and to the word of his grace, which is able to build you up, and to giue you an inheritance among all them which are sanctified. So likewise to the Corinthians hee saith, It pleased God by the foolishnesse of preaching to saue them that beleue.

Act. 20. 33.

1 Cor. 1. 21

All which Scriptures, and many other to the like effect, doe evidently confirme vnto vs, that as there is no salvation without the preaching of the Word, so whosoever shall conscionably attend to it, shall certainly bee saved: which if it were beleued, it could not but make men run to it with great alacrity, and so should they find much comfort thereby.

To this purpose bee there so many commendations of the Word

Vse.

8

9

Word throughout the Scriptures, specially in the bookes of the Psalmes, and of the Proverbs. It would bee to long to cite all: yet all are to bee referred to this end, to breed in vs a greater delight in this Word, which bringeth such incomparable benefits. Of this sort, are these, *Psal. 19. 7. &c. The Law of the Lord is perfect, converting the soule: The testimonies of the Lord is sure, making wise the simple. The statutes of the Lord are right, reioycing the heart.* And so followeth to like effect in the same place. The whole Psalm 119. was written to this purpose, to set out the excellency of this Word in all respects, and specially for the worthy effects, and fruits which it bringeth foorth in euery one, who truly embraceth it: so that it is obserued by many learned Divines, that among 176. verses, there be scarce foure or fve at the most, where-
in

in there is not some commendation of the Word, to stirre vp all Gods people better to esteeme it, and more diligently to attend to it, that they may enioy the fruits of it, at all times, and in all estates. To which end I require euery true Christian to be much exercised in this Psalm, that they may be familiarly acquainted with it, and so haue it in readinesse for their vse in all their necessities.

I might say as much for the booke of the Proverbs, wherein besides the many, and most wise directions for the well ordering of our whole life, are contained especially in the first nine Chapters, admirable commendations of those heavenly instructions, which God as a Father by his servants doth giue vnto his children. A few for many: *Take fast hold of instruction, let her not goe: Keepe her, for shee is thy life.* Wherein what

R

can

Pro. 4. 13.

can bee more contained then this, that instruction is our life? meaning that thereby we attaine all things pertaining to the comfort in this life, and of that to come.

This might be set out at large both in particulars, both in escaping of manifold evils, sinnes, and punishments, which they fall into, who want, or will not receive these instructions: as also in the enioying of many blessings bodily & spirituall, which others want: but I leaue the further consideration of these to every ones particular meditation, who desires to see the truth hereof. No doubt, *David* meant no lesse, when hee saide, *Great peace* (is, and shall bee) *to them that loue thy Law: and nothing shall offend them.* Who would not highly prize that Word, which brings all manner of wisdom, to all sorts, learned, vnlearned, wise and silly, olde and young?

Psal. 119.
195.

young? Yet all this, doth that one booke of the Proverbs, as is expressely sayd in the six first verses of the first chap. as you may there reade; and therefore how much more is this to bee found in the whole Scripture?

Which, mee thinkes, should put life into any good heart, to be much conversant in the hearing, reading, and meditating of the Word of God. For further quickning herein, I will onely quote the places, and referre every one that listeth to heare more of this matter, to peruse them; and so shall hee finde enough to hearten him to this dutie, *Prov.* 1. 9. 23. 2. from 1, to 13. 3. 1. to 4. 13. to 24. 4. 5. to 13. 20. to 22. 6. 20. to 24. 7. 1. to 5. 8. the whole chapter.

In these and many other places of the olde and new Testament, the Lord knowing our exceeding backwardnes in true receiving, & keeping his Word,

R 2 (which

Vse.

Applicatio

(which yet is so necessarie, as that there is no salvation without it) doth make so many precious promises, as I know not whether to any thing more; That at least by some of them, we, who be so full of doubting how we may attaine to the right vse of the Word, may bee more heartened to a conscionable and constant attendance vnto it, that so wee may in due season reape the sweet fruit thereof.

This then must bee the care and labour of every one, who feeles the want of this comfortable vse of Gods word, and earnestly desires it, to bee well acquainted with these promises, and out of all to gather some of the chiefe, such as seeme to him most speciall, and so commit them to memory, that whensoever hee goeth to the Word, he may meditate vpon these, and so bee more encouraged to attend vnto Gods Word with expecta-

pectation of Gods blessing vpon his labour.

The want of this meditation vpon Gods promises when wee goe to the Word, is one chiefe cause of that great sinne of vnfruitfull hearing, and consequently of that little growth in grace, which is every where to be seene among ordinary resorters to the publike Ministry; as the Apostle reporteth of the Hebrewes, that the *Word preached did not profit them, being not mingled with Faith in them that heard it.*

Heb. 4. 2.

Out of this which hath beene saide of the Word in generall, (which well may be referred to all the severall exercises therein, publique or private, to euery of which many of these promises doe pertaine) wee may safely gather comfort in the vse of the Sacraments, which be truly called a visible Word, because that which is spoken in the Word to

Sacraments

the eare, is in visible signes represented to our eyes, and sealed to our hearts, that we may be the more assured of them to bee ours; so that if we had no speciall promises made expressly to them, yet wee might out of the former receiue sufficient encouragement to looke for the benefite of them: that is, to be made partakers of Christ and life in him; which is the summe and substance of all that which is promised in the Word.

But seeing the Lord, (who in all ages of his Church ordained these holy signes and seals of his Testament, in which he bequeathed Christ and all his benefites to true belcevers, and their seed) knowing our great weaknesse of faith in receiving these scales, hath so laboured to giue vs assurance, that (if we thinke there is any truth in him) we may bee as sure that Christ and all his merits are ours, as the outward
signes

signes which wee see with our eyes, and our hands doe handle: let vs for our comfort carefully consider hereof.

Not to meddle with the Sacraments of the olde Testament *Circumcision* and the *Passeover*, both which were to the people of God sure *seales of the righteousness of faith*, as the Apostle speaketh of *Circumcision*; and doth as truely belong to all the Sacraments of the olde and new Testament: this one Scripture might sufficiently assure any, that he truely receiving the outward seales, according to Gods appointment, should as certainly be partaker of Christ and all his benefits, (which are the things sealed) as hee is partaker of the outward seales: the certaintie whereof depends on Gods truth and faithfulness, as in 'his Word, so in the seales thereof; who doth as truely giue that which he promiseth and sealeth; as hee

Rom. 4. 11.

doth freely giue any promise or seale.

We do iustly account him no honest man, who will not be as good as his word; much more him who will seale a covenant, and yet not performe it.

Be it farre off then, from any Christian to impute this to God, that hee giues vaine words and seales, and doth not as truely giue that which hee promiseth and sealeth.

Why many
profit not
by the word
and sacra-
ments.

But the sole cause why many who come to the Word and Sacraments, are not partakers in them of Christ, who is truly on Gods part offered in them, is this; That they doe not inwardly by faith receiue that which is promised and sealed, as they doe outwardly receiue the Word and seale.

It shall be our wisdom then whensoever we go to the Word and Sacraments, specially to labour for Faith, that thereby we
may

may as truly receiue Christ in them offered, as we doe receiue outwardly the Word and scales thereof.

For the receiving of the Word we haue said enough.

Now for our Sacraments, I cannot sufficiently bewaile the vniuersall abuse of them, which is so grievous, that they being by God in loue left to his Church, as speciall meanes to further their saluation; so many are by their vnworthie receiving of them, made more guilty of condemnation: which comes to passe, not onely by that grosse prophanenesse, which is in all carnall Protestants, who onely for custome, Lawe, or credite, come to the Sacraments, without any knowledge or conscience:

2. But in many of some better sort, who haue some care for their soules, their is either such ignorance, or negligence, that

R 5 they

Few profit
by Sacra-
ments.

they never did worthily receiue the holy seales : and therefore never found the sweet fruites of them.

3. Yea (that which is more to bee lamented) this may bee found in not a few of those who haue received true grace, and be indeed Gods children, to whom onely these seales of right doe belong : yet these seldome or never attaine that comfort by the holy Sacraments, which indeede they ought and might, were not the fault in themselves.

For prooffe hereof, I require every one, who would see the truth of this complaint, to examine himselfe in this question, what sensible good hee hath received by this Baptisme.

For my part I haue demanded this question of many (who were of good esteeme in the Church) who had little to say in this point ; and I make no doubt,

doubt, but the like may bee found in many others, who are to seeke in this matter; so farre off bee they from enioying that great gaine, which is to be got hereby: which in speciall consists in these two, first, that by our Baptisme we be more assured of our salvation by Christ; and secondly, that thereby wee bee more provoked to leade a godly conversation; both which be evidently the fruits of true Baptisme.

Vse of Baptisme.

The same may be said of the Lords Supper, which in a further degree is to assure vs of our growth in grace, and finall perseverance therein: yet how few come from the Communion, so sure of Christ and all his benefits to be theirs, as the woman marryed at the Church doth come home assured of the man whom she hath marryed, and all his to bee hers, for her vse and comfort? Yet I dare say it ought to

What assurance by the Communion.

Want of
Faith.

1

to be thus, and it cannot be but our sinne when it is not so.

If I were demanded, what I conceiue to be the chiefe cause, why it is not thus, I would say, want of Faith, which ariseth in many from want of cleere light to see Gods minde in ordaining these Sacraments.

2

In some others, from too slight account they make of these.

3

And in the best sort of these, from the sight of their vnworthinnesse, which makes them fear that they cannot be made partakers of so great a benefit.

For whose sake I specially write these, to helpe their weake faith, that thereby they may find this benefit.

Right end
of Seales.

To which purpose I would haue well considered, that which before was touched concerning Gods intention in ordaining these holy signes and seales, (which wee call Sacraments) which was to helpe our weake faith,

faith; that whereas the Lord having in his Word, made vnto vs sinners. many promises of all grace in Christ, which (if the fault were not in our selues,) might bee sufficient to vpholde our faith in the assurance thereof, yet hee seeing how slow of hart we are to belecue his Word, did for the confirmation of our faith giue vs these outward and visible pledges of his loue, that we knowing him to be faithfull, may bee more assured: yea, put out of doubt, that wee shall as certainly be made partakers of Christ himselte, and all his merits, as wee are of the outward signes of his covenant; as *Gen. 17 10. This is my covenant, which ye shall keepe betweene mee and you, and thy seede after thee: Every man-childe among you shall be circumcised.*

And very oft that which properly belongs to the things sealed, is giuen to the outward seale,

Seale for
thing sealed

Deut. 10. 16

Ier. 4. 4

Rom. 6. 3.

Col. 2. 1.

Mar. 1. 4.

Act. 22. 16.

Heb. 10. 22.

1 Pet. 3. 21

Rev. 1. 5.

to shew that on Gods part they be never parted. For this cause were the Lords people commanded to *circumcise the foreskinne of their heart*; and the Lord promised that *He would circumcise their hearts, and the heart of their seed*, Deut. 30. 6.

The like is said of Baptisme, *That we are buried with Christ by Baptisme*, and for this cause it is called *Baptisme of repentance for Remission of sinnes*. And our sinnes are saide to be washed away, and that *Baptisme saveth*. All which belongeth to the *blood of Christ*, as 1. Ioh. 1. 7. (that is, *All his sufferings*) which doth wash and cleanse us from all our sinnes.

And in this sense our Saviour Christ saith, *We must be borne of water*, Ioh. 3. 5. that is, be made Gods children by receiving Christ, as Ioh. 1. 12.

The like is said of the Lords Supper, when our Lord Iesus did ordaine it, he speaking of the Bread,

Supper.

Bread, said: *This is my bodie*, and of the Wine: *This is my blood of the new Testament*; meaning that these ourward signes and seales were most sure & certaine pledges of his bodie & blood, which he did as truly giue to be spirituall food, as he gaue the Bread and Wine to be bodily food to every beleever.

Mat. 26.26.
28.

And for the same cause, the Apostle saith, *The cup of blessing which we blesse, is it not the Communion of the blood of Christ? The bread which we breake, is it not the Communion of the body of Christ?* for that we doe as certainly communicate with the body and blood of Christ, that is, whole Christ and all his merits in the Sacrament, as we with the rest of Gods people doe communicate in the Bread and Wine. And to conclude with this testimony of the Apostle in the 12. Chapter, verse 13. Hee speaking of both Sacraments, saith, *For by one Spirit,*

1 Cor. 10.
16.

1 Cor. 12.
13.

rit, we are all baptized into one bodie, whether we be Jewes or Gentiles, whether we be bond or free; and haue beene all made to drinke into one spirit. In which, as in all the former, we see that true grace is given to outward seales, not for that by the bare worke wrought, the outward receiving of the signes doth giue grace, which is proper to Christ, and his merits sealed by the outward signes; but to teach & perswade that God for his part doth vnseparably ioyne these graces with the signes, and as truly giue the one as the other.

Applicatio

The Vse whereof is this, that *What God hath ioyned, we doe not separate*, but that we be perswaded by all these witnesses, that we receiving these holy Sacraments, according to Gods appointment, shall as surely haue Christ and all his benefits to be ours, as wee haue the outward seales thereof: were we thus perswaded,

swaded, we would more cheerefully come to the Sacraments, more carefully prepare our selues to bee meete partakers of them, and should finde more fruit by them, then vsually most doe.

This then must be the labour of all that would enioy the benefit and comfort of Gods holy Sacraments, so oft as they approach vnto them, to set before them, both the mercy of God in ordaining these for the strengthening of our faith, and withall his faithfulnessse in freely bestowing on vs, that which hee offereth and sealeth vnto vs in these outward seales: namely, Christ and all his benefits to be ours for our present comfort, quickening and strengthening, and for our everlasting salvation. And this shall suffice for this third generall point, how wee may cheerefully serue the Lord in all good duties which hee requireth

quireth of vs, being assured by
faith, that hee will both assist vs
by his Spirit, to performe them
(at least in some measure) accord-
ing to his will, and also accept
at our hands, our poore and
weake obedience, which
we shall offer vp vnto
him in the name
of his Sonne
CHRIST
IESVS.

THE



THE
FOURTH
Generall Head of
living by Faith,
Is concerning
Afflictions.



Eare now in
the fourth
place come
to *Afflictions*, which as
they bee the
lot of Gods
children, so we finde them hea-
vie to beare, and such as much
hinder

Many hindered by afflictions.

2 Tim. 4.
10. 16.

hinder the comfort of many poore soules: in such sort, that if wee bee heartened to beare them with patience and quietnesse, wee shall neuer be able to hold out our Christian course vnto the end, with any comfort to our selues, or good example to others. Lamentable prooffe hereof all ages haue afforded. In that many who in the faire Sun-shine of the Gospell, made a good profession; When troubles & persecutions came, then they went backe, and with *Demas* embrace this present world, as many others did forsake *Paul* at his first answer before the emperour at *Rome*. Yea, it is often heard to bee the complaint of many a good Christian, who served God constantly & cheerfully, in their health and quiet estate, yet when sicknesse came and other crosses, they were disquieted, vnsetled, and could not goe on, as in times of peace and quiet-

quietnesse. And some good reason hercof there may bee alleaged, that howsoever the principall end of afflictions (specially to the children of God) is to make them better every way; yet by reason of naturall infirmitie, which is so loath to suffer and can so hardly beare any affliction; they cannot get their mindes and hearts to bee fit to any Christian dutie, no not to prayer, as at some other time of peace they haue beene: But rather bee provoked to fretting, impatience, murmuring; yea in greatest extremities to despaire, and seeking many vnlawfull shifts to get out of their troubles; these with sundry the like, bee the hurts which come by afflictions, when wee be not well armed to beare them, and instructed how to make the right vse of them. By all which we may see, what need wee haue to bee strengthened against all the discouragement.

No helpe
but by faith

Mr. Bifield
of Promises

couragements, and other hinderances wee meet withall in afflictions, which we shall plainly see, can by no other meanes bee attained, then by faith; whereby wee may boldly rest vpon God for his direction and assistance, how to beare and profit by all our afflictions of what sort soever. This is that which now I vndertake to shew; how we may liue by faith in all afflictions, so as they shall in no sort hinder vs in our course of Christianity, but rather further vs, till we attaine vnto the end, our course in Gods Kingdome. Wherein I intend to say lesse then otherwise I would, for that since I tooke this work in hand, I haue light vpon a Treatise of Mr. Bifield, called *The Promises*: wherein he shewes both plainly and soundly, how a godly Christian may support his heart with comfort, against all the distresse which by reason of any afflicti

ons, or temptations can befall him in this life. To which Treatise, I referre all who desire to be further satisfied in this matter. But seeing I had (before I saw this booke) gathered out of the Scriptures, both those promises, and many more concerning afflictions; I will proceed as I haue begun, to shew the vse of Faith in all manner of outward afflictions, belonging to this naturall life; how wee may be armed to beare them patiently, and made able to profite by them. For inward and spirituall troubles of minde, which arise from doubts of Gods favour, & of our salvation by Christ, as also of such griefes as rise from our infirmities, either vnablenesse to mortifie our sinnes: or very weake performance of all holy duties: I haue sufficiently spoken in the three former generall Heads of this Treatise, how we are to liue by Faith in all

Of inward troubles in the three former points.

Now of
outward.

Order in
handling
afflictions.

1

3

3

4

all of these. Therefore here only I intend to gather out of the Scriptures, such sweet comforts, as GOD hath plentifully set downe for our comfort in all the outward crosse, whereto wee bee subiect, while wee liue heere in this vale of teares, that so we may better hold out vnto the end.

In setting downe whereof, to keepe some order, for our better helpe in making vse of them. Our first ground of comfort ariseth from hence, that all our afflictions come directly from God, by what meanes soever. The second is, to obserue in what manner the Lord doth afflict vs his children, that is, most wisely in all respects, and most louingly. The third, to what ends, namely, his owne glorie: example to others, and our own good. The last is, that hee will both helpe vs in them, and giue vs a good end of them. For the
fir.

Afflictions
come from
God.

Amos. 3. 6.

first, that all our afflictions come from God, as the supreme iudge and disposer of them, needs not so much prooffe of the truth of it, as due consideration to make the right vse of it. It is said by the Prophet, *Shall there be euill in a City, & the Lord hath not done it;* meaning of the euill of affliction not of sinne; further, then it is a punishment of sinne, So likewise the Prophet *Hosea 6. 1. Come let vs returne vnto the Lord, for he hath torne, and he will heale vs; hee hath smitten, and hee will binde vs vp.* And this is manifest in that common speech. *The chastening of the Lord;* so often vsed, especially *Hebr. 12. 5. &c.* In which one Scripture be contained many speciall consolations, against all manner of afflictions, as we shall see euery one in his place: heere onely I would joyne this with the former; that as all the afflictions which Gods children doe suffer,

Afflictions
be comon
to all Gods
children.

Applica-
tion.

Psal. 39.9.

Psal. 119.
75.

fer; come from the hand of God, so hee spareth none of them, but as it is said, vers. 6. *He scourgeth every sonne whom hee receiveth*, and vers. 7. *What sonne is hee, whom the father correcteth not*; and more to like effect both there and else-where. Both which, that all our afflictions come from God, and that hee dealeth so with all his children, may minister much comfort vnto vs in all our afflictions; first, seeing what God doth, must needs be good, how evill & bitter soever it seemes to vs: *Yea, we must hold our peace, because he hath done it*. Although wee cannot see any reason thereof, yet wee may be sure the Lord doth never correct his children, but he seeth iust cause to doe. As the Prophet David plainly professeth: *I know O Lord, that thy iudgements are right, & that thou in faithfulness hast afflicted mee*. But more, seeing God who correcteth

recteth vs is our Father, we may much more comfort our hearts in all that he sendes, that he will never send any crosse, but such as shall be for our good, as wee shall more see. And seeing this is no other then such, as befalls the rest of Gods children. As the Apostle *Peter* affirmeth, saying, *Knowing that the same afflictions are accomplished in your brethren that are in the world.* Yea more, seeing God did not spare his owne Sonne, but hee was a man of sorrowes, and acquainted with griefe. Yea smitten of God & afflicted, as *Esa. 53. 3, 4.* These should much more make vs willing to beare the crosse, yea and much the rather, seeing it is the way to glory, as more heereafter.

But this will yet bee more effectually for our consolation in all troubles, if we shall advisedly weigh in what manner God dealeth with his children, when

1 Pet. 5. 9.

In what manner God correcteth his in Wile, dore and Love.

Both ioy-
ned.

Most wisely

With meet
corrections
in iust mea-
sure.

he corrects them, which as it is every way and in all respects very well, so this may especially bee seene in these two: In wisdome, and loue, both which well regarded, will make vs much more willing to beare any thing at Gods hand, and to looke for some good issue out of all the afflictions which hee shall lay vpon vs. Although those two diuine properties in God be vnseparably ioyned together in all his dealings with his owne children. Yet, it shall much more increase our comfort in any affliction which befallles vs, to consider them apart: and first that wee may behold how wisely God ordereth the matter in all his chastisements vpon his children.

This may sufficiently be seene in these two. First that God doth chastise his with most meete corrections: and secondly, in iust measure. The fitnesse of
Gods

Gods correction stands in this, that God knoweth all circumstances, both when and how to chastise his children, and so accordingly dispenseth this spirituall Physicke, as he seeth most fit for the good of the patient, and qualitie of the disease. This me thinkes may be well gathered out of that comparison, which the holy Ghost makes betweene our naturall parents, and our spirituall Father in correcting their children, saying:

Furthermore, we have had the fathers of our flesh which corrected us, and wee gave them reverence: shall we not much rather be in subjection to the Father of our spirits and live. For they verely for a few daies chastised vs after their owne pleasure, but hee for our profite, that we might be partakers of his holinesse. Wherein besides other differences, this is manifest, that earthly parents, oft correct their children after their owne pleasure,

Heb. 12.9.
10.

Gen. 37. 28

Vers. 33. 24

sure, to satisfie their will, not so respecting wisely, what might be euery way best for them: but God our heavenly Father, in great wisdom considereth with what correction, and when to chastise his, so as may bee most for their profit; yea the best profit, to repaire his Image of holinesse in them, which is a chiefe end and vse of all afflictions, as we shall hereafter see. This wisdom of God in chastising his children, may cleerly bee seene in the histories of all ages of the Church. Memorable is that of the children of *Iacob*, who moued with enuy, sold *Ioseph* their brother into Egypt & deceived their old father, who thought that an euill beast had deuoured him. Whereat the Lord holding his peace for many yeares, they were quiet, all was well. But afterward the Lord tooke a fit season and meanes to make them see their sinne, namely, by their brother

brother *Ioseph*, who (though they knew him not) roughly handled them, accused them for spies, cast them into prison, and many other wayes sorely grieved them: then their guilty consciences could make them confesse their sinne, and say; *We are verily guiltie concerning our brother, in that we saw the anguish of his soule, when he besought vs, and we would not heare: therefore is this distresse come upon vs.* And another time *Iudah* confessed to *Ioseph*, *What shall we say vnto my Lord? What shall we speake? God hath found out the iniquitie of thy servants.*

The like course did the Lord take with *David*, in correcting his grievous sinnes in the matter of *Uriah*: both by the death of the childe so borne in adultery, and by the fact of *Absolon*, not onely rising vp in rebellion, to driue him out of his Kingdome, but openly before all *Is-*

2 Sam. 12.
15.

16, 22.

2 Sam. 14.

25.

Hag. 1. 4.

&c.

Mal. 2. 8. 9.

rael defiling his wiues and Concubines, as was denounced by *Nathan* vnto him. So likewise the Lord corrected his pride in numbring the people, by that fearefull plague whereof dyed threescore and ten thousand. In like manner the Lord denounced his iudgement against his owne people. *Dent. 28. 47. Because thou seruedst not the Lord thy God with ioyfullnesse and with gladnesse of heart, for the abundance of all things. Therefore shalt thou serue thine enemies, which the Lord shall send against thee in hunger and in thirst, &c.* The Prophets also in their times, did oft foreshew like chastisements to the peoples trespasses. As *Haggai* and *Malachy*: Because they were sumptuous in their owne houses, and neglected the Lords house, therefore the Lord sent a great dearth and scarcitie among them. So for the contempt of the word, God threatened

ned to send a famine of the word.
Amos 8. 11. The same might we see in Gods dealings with our selues, if we would obserue them. When we set our affections on any thing too much, whereby our hearts be stolne from God, whether they bee persons or things, pleasures or profits; It is vsuall with the Lord, either to take them from vs, or to make them bitter vnto vs, that wee may lesse esteeme them, and haue our hearts free for better things.

The comfort which wee are to take by this wise dealing of God with vs, is this, that as wee know all afflictions, to Gods children, to be Physicke, to cure their corruptions; so knowing also they all come from so wise & skilfull a Physician who cannot erre, but alwaies sends such Physicke, and in such season, as shall surely doe vs good. This must make vs not onely quietly

Too much
 affecting a-
 ny thing.

*Applica-
 tion,*

2 In mea-
sure.

1 Cor. 13.

to beare them, but to be thankfull to God for them, and to labour to be the better by them.

But this will more appeare, if we shall well consider Gods wisdom in moderating all his chastisements, both for the measure and continuance of them, so as may be most fit, both for the strength of the patient, and qualitie of the discale: both which may be shewed in all the afflictions which God layeth vpon all his children, though he chastise some much more severely, and holdeth the rod longer vpon them, then vpon others, who either haue not so much provoked the Lord, or be not so able to beare the hand of the Lord. This is plainly taught by the Apostle, saying, *There hath no temptation taken you, but such as is common to man. But God is faithfull, who will not suffer you to be tempted aboue that you are able, but will with the tentati-*

on make way to escape, that ye may be able to beare it. In which one sentence we haue these speciall encouragements, to beare such afflictions as God our heavenly Father shall lay vpon vs; first, that God deales no otherwise with vs then with others, even of his owne children (whereof before;) secondly, that God neuer over-loadeth his, but wisely moderateth the burthen according to his strength that beares it. And this hee doth according to promise most faithfully: nothing shall mooue him to deale otherwise: yea more, God will so assist vs by his Spirit, to endure and beare, that in due season wee shall haue a good end and deliverance out of all: which if there were no more, might bee sufficient to uphold vs from sinking in any trial, though never so great. But because the Lord well saw how hardly wee be perswaded here-
of,

Great comfort in this sentence.

Iob 34.23.

When need
is.

1 Pet. 1.6.

Esa. 27.

Verf. 3.

of, and be ever thinking our burthen too heauie for vs to beare; therefore the Lord is faine oft to beate this into our mindes and memories, as *Elihu* told *Iob*, *That God will not lay more on man then is meete, that he should enter into iudgement with God*: and so much the Apostle *Peter* intendeth; when he sayth, that the faithfull did greatly reioyce in their salvation purchased by Christ, *Though for a season they were in heauinesse through manifold temptations*, yet head-deth (*if neede be*) meaning that this is never, but when God seeth needfull in all respects, for this cause also doth the Prophet *Esay* notably set out this wise dealing of God with his people, and with the wicked, comparing these to thornes and bryers, but his people to a vineyard, which the Lord did keepe and water euery moment, least any hurt it. As for the bryers and

and thornes, hee would burne them together: And therevpon saith, *Hash he smitten him, as he smote those that smote him, or is he slaine according to the slaughter of them that are slaine by him. In measure, when it shooteth forth, thou wilt debate with it, &c.* Which I vnderstand, that whereas God will stub vp as thornes by the rootes, and cast into the fire the wicked aduersaries of his Church, hee will but shred and prune as a vine his Church, that they may bring more fruit, as our Sauour plainly speaketh: *Iohn 15. 2.* And more plainly doth *Ieremie 46. 28.* and *30. 11.* say. *Feare thou not O Iacob my seruant, saith the Lord, for I am with thee, for I will make a full end of all the Nations, whither I haue driven thee: But I will not make a full end of thee, but correct thee in measure, yet I will not leaue thee wholly unpunished.* Wherein wee see great oddes, betwixt Gods dealing

Vers 7.

Vers. 8.

Great oddes
betweene
the wicked
and godly.

*Psal. 6. 1.
Ier. 10. 24.*

*Gods wisdom
in moderating
the continuance.*

dealing with his children, and with the wicked, whom he utterly consumeth, when he most wisely moderateth the corrections of his children, that they may better beare and profite by them, which must needs allay the sharpnesse of them if well considered. And this no doubt was that which the Prophet *David* and *Jeremie* so earnestly begged of God, *That hee would not correct them in his anger, neither chasten them in his hot displeasure. But with iudgement,* that is, most wisely considering what they were able to beare, *least otherwise they should bee consumed and brought to nothing.*

This wisdom of God in chastening his children, as it manifesteth it selfe in the measure of the burthen layd vpon them: so also in moderating the time of the continuance of it, least it should bee over tedious, and make them faint and giue over,

over. Hereof the Prophet David had great experience, as hee oftentimes profelleth. *Psal. 30. 5.* For his anger indureth but a moment, in his favour is life, weeping may endure for a night, but joy commeth in the morning. *Plal. 103. 9.* He will not alwayes chide, neither will he keepe his anger for ever. *Psal. 125. 3.* For the rod of the wicked shall not rest upon the lot of the righteous, lest the righteous put forth their hands to iniquitie. The Prophet Esay in the name of the Lord profelleth the like. For yet a very little while and the indignation shall cease, and mine anger in their destruction, and Chap. 26. 20. Come my people enter into thy chambers, and shut the doores about thee, hide thy selfe as it were for a little moment, untill the indignation be over-past. and 54. 7. 8. For a small moment haue I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee,

Esa. 10. 25.

Ier. 3. 12.

thee, for a moment, but with everlasting kindnesse will I haue mercy on thee, saith the Lord thy Redeemer, and 37. 16. For I will not contend for ever, neither will I be alwayes wroth, for the spirit should faile before mee, and the soules which I haue made. Likewise the Prophet Ieremie in his time, witnellet the same in the name of the Lord, saying; For I am mercifull saith the Lord, and I will not keepe anger for ever, and to the same effect. Ezek. 16. 42. So will I make my fury towards thee to rest, and my iealousie shall depart from thee, and I will be quiet, and will be no more angry. Notable to this purpose is that of the Prophet, Micah 7. 18. Who is a God like vnto thee, that pardoneth iniquitie, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercie: and to conclude with that of the Apostle, 2 Cor. 4. 17. For our
light

light affliction which is but for a moment, worketh for vs a farre more exceeding and eternall weight of glory. Thus may wee behold Gods wise dealing with his children in all his chastisements, obseruing the fittest seasons, and iust measure both for the quantitie of the correction, and for the continuance thereof, all as is most agreeable to the strength of the patient, & qualitie of the disease, which if it be beleeued, must needs in further degree make vs contented to beare the hand of the Lord, and neither to fret at, nor faint vnder any affliction, which the Lord so wisely doth order for our good every way. And therefore so oft as we shall finde any affliction to lye heavy vpon vs, either for the greatnesse of it, or long continuance in our feeling: so oft let vs runne to some of these promises, wherein the Lord assureth vs, that he
will

*Applica-
tion.*

will lay no more vpon vs, then wee shall be able to beare; and will suffer no affliction to lye longer vpon vs then shall be needfull, and for our good, that thus resting vpon Gods Word, wee may waite Gods leasure for our ease and full deliverance.

Gods loving dealing with his in affliction.

Psal. 68 5.

For our better furtherance herein, we are to consider Gods loving and tender dealing with his children in all their afflictions, which is plentifully set forth vnto vs in the holy Scriptures, both by many comparisons, expresse testimonies, and examples, all little enough to hold vs vp from sinking, if the affliction seeme great or long, in which we are ready to feare God forgetteth vs, or at least doth not pittie vs. For this cause the Lord is said to be a *Father of the fatherlesse and a Iudge of the widdowes.* And Psal. 10. 3. *13. Like as a Father pittieeth his children, so the Lord pittieeth them that*

that feareth him. For he knoweth our frame, he remembreth that wee be but dust. Yea more. The Prophet *Esay.* 49. 13. &c. notably sets out this comparison in God towards his afflicted people, saying: Sing O heaven, and be ioyfull O earth, and breake forth into singing O mountaines: for God hath comforted his people, and will haue mercy on his afflicted: But Zion said the Lord, had forsaken mee, and my Lord hath forgotten mee. Can a woman forsake her sucking child that she should not haue compassion on the sonne of her wombe. Yea they may forget, yet will I not forget thee. So David, *Psalm.* 9. 18. For the needy shall not alwaies be forgotten, the expectation of the poore shall not perish for ever. To the same purpose he said to God: *Psalm* 31. 7. I will be glad and reioyce in thy mercy, for thou hast considered my trouble, thou hast knowne my soule in aduersitie. And *Psal.* 38. 9 Lord
my

my desire is before thee, and my groaning is not hid from thee. And to the same end it is sayd, Psal. 56.8. Thou tellest my wandrings, put thou my teares into thy bottle, are they not in thy booke: which shewes such tender compassion, that he was so affected with the calamities of his servant, that hee most narrowly observed every one: yea, he made so precious a reckoning of their griefes and sorrowes, that not a teare fell to the ground, but hee kept them in memory (as men preserve precious liquors in bottles) that in due time hee might comfort and succour them: For which cause it is said, Psal. 116.15. Precious in the sight of the Lord is the death of his Saints. And to like effect. Esay 63.9. In all their affliction hee was afflicted, and the Angell of his presence saved them, in his loue, and in his pittie hee redeemed them: and hee bare them, and carryed them all the dayes of old. Where-

Wherein (as in many other places of Scripture, for it would be too long to recite all) we may see most admirable compassion in Almighty God towards vs in all our afflictions, that even as the bowels of a tender hearted mother are mooved within her when shee seeth her child in any perill; so is the Lord troubled to see his children in any extremity, that he doth as much pitie them, and is as ready to succour them, as if his bowels were moved within him, which was in very deed so in our Saviour Christ in his humanitie, as is * often testified of him in the holy story:

This should yet more comfort vs in all our afflictions, that hee who is God over all, of such infinite power to helpe, both whom hee will, and how, and when it pleaseth him, is so tenderly affected towards vs, that hee doth not onely take speciall

no-

Applicatio

Mat. 14. 14
Mark 1. 41.
and 6. 34.

notice of all our grievances, but doth after a sort, even as a tender mother suffer with vs, and by his Spirit doth beare the burthen of our infirmities with vs, as it is said, *Rom. 8. 20.*

Ofte minde
these pro-
mises.

This compassion of the Lord (if well weighed) must needs allay the heat of such fiery trials as Gods children do oft fall into, & make vs more patiently endure whatsoever so tender hearted a Father shall lay vpon vs. And therefore these promises in which Gods loving and compassionate dealing with his, is set forth vnto vs, must bee oft in our minde and thoroughly thought on, that in time of need we may rest vpon them, to finde like fauour at the hands of our most loving Father. And this shall suffice for this second ground of comfort in all afflictions, taken from the manner of Gods dealing with his, as in great wisdom to in like loue.

We

We are now in the third place to consider what be the worthy ends, why God so exerciseth his children to beare the crosse, even from their youth to their old age, these wee heard be generally three. First, *glory to God*. Secondly, *example to others*. Thirdly, *profit to ourselves*.

All which should strongly mooue vs to be so farre from repining to suffer them, that wee should rather reioyce and bee glad, as our Saviour exhorts his Disciples, and the Apostle *James* 1.2. which was often practiced by the holy servants of God. *Acts* 5.41. And *Paul* and *Silas* in the prison, *Sang praises vnto God* We reade also of *Paul* how he tooke pleasure in *infirmities*, that is bodily, not spirituall; as himselfe expresseth, *in reproches, in necessities, in persecutions, in distresses, for Christs sake*.

In all which it cannot bee doubted, but that the chiefe cause

1. Ground of comfort in afflictions from the ends of them.

1.

2.

3.

Math. 5.11.
13.

Acts 16.25.

1 *Cor* 12.

Phil. i. 14.

cause of this reioycing in afflictions was this, that their sufferings made so much for Gods glory, and the good of Gods Church, who were greatly confirmed in the truth, made bold to professe it, and ready to suffer for it, besides the manifold benefites themselves did reape thereby. Here I might take iust occasion more largely to shew how God is glorified by the afflictions of his children, whether they be sent for correction or for triall.

And likewise how these afflictions serue many waies for the good of others: both which should and oft doe make Gods children more contentedly to beare them.

But seeing nothing can more preuaile with our fraile nature, to make vs take such an vnpleasing potion or byting corasue, then the certainty of the good it will doe vs; therefore wee will now consider what be the chiefe bene-

benefits which God promiseth, and his Spirit worketh in the hearts of his children by afflictions.

Chiefe benefits by afflictions.

Among all which this is most generall, that *they bee blessed* whom the Lord correcteth, as *Iob 5.17. Behold, happy is the man whom God correcteth, therefore despise not the chastening of the Almighty. The like Iames 1.12.5. 11. Psal. 94.12. Blessed is the man whom thou chastenest O Lord, and teachest him out of thy Lawe, that thou maist give him rest from the dayes of adversity, untill the pit be digged for the wicked.* In the same sense it is oft said, *whom the Lord loveth he correcteth, even as father the sonne, in whom hee delighteth.* Where this vse is made of it, not to despise the chastening of the Lord, neither to be weary of his correction. Which is to like purpose repeated, *Heb. 12.5.6. &c. David also professeth the like. It is good for me that I have*

Blessed.

Pro. 3.12.

11.

Reu. 3.19.

T beene

Psal. 119.

71.

Vse.

*bee ne afflicted that I might learne
thy statutes.*

In all which and the like is plainly declared, that how bitter soever afflictions bee to our feeling, yet to Gods Children they be very profitable meanes, and so markes of happinell'e and speciall tokens of Gods fatherly loue, and therefore so to be accounted of, and with thankfulness to be received.

The same is saide of all the sufferings which Gods children endure for righteousness sake, which though they greatly differ from chastisements for sinne: yet seeing they bee bitter to our taste, and oft sore afflict vs, wee haue neede to bee heartned to beare, and directed to make the right vse of them. For this cause the Lord doth pronounce them *Blessed that thus suffer*, which in all former ages of the Church, hath made the faithfull to suffer patiently and cheerfully for right-

Mat. 5. 10.

11.

Luk 6. 23

1 Pet. 3. 14.

4. 14.

righteousnesse sake, and so must it mooue vs, that so we may glorifie God in our generation, as they haue done in theirs.

But for our better encouragement herein, let vs more particularly consider some of those benefits, which Gods children do obtaine by afflictions. These are fitly drawne to three heads by the Prophet *Daniel*, chap. 11. Who foretelling the afflictions which should happen to Gods faithfull people, verse 33. *That they should fall by the sword, and by flame, by captivity, and by spoyle many dayes.* Verse 35. hee addeth, *And some of them of vnderstanding shall fall, to try them, and to purge them, and to make them white.* Meaning, heereby that these were the three chiefe endes why God sent such afflictions on his owne children.

First, to make tryall of them, what drosse of corruption, and

3. Benefits
by affliction.

T 2 what

what sound metall of grace was in them.

Secondly, to purge out that corruption which was found yet remaining in them.

The third, to make them more beautifull and shining in grace, all which should turne to the glory of God, to the good ensample of others, and to their owne comfort.

Afflictions
be tryals.

For the first, they be tryals of our strength and weakenesse, what faith and patience we haue in bearing them, what loue wee beare to God who sends them, and what wee bee the better by them. This is oft in Scripture set out by this comparison of gold and silver tryed by the fire. So *Zach. 13.9.* Speaking of the remnant of Gods people, who should bee reserved out of that generall destruction, saith: *And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold*

gold is tryed: the effect whereof followes. *They shall call upon my Name, and I will heare them. I will say, it is my people, and they shall say, the Lord is my God. So* *Jeremie 17.10.* Complaining of the deceitfulnesse and wickednesse of the heart to bee exceeding, saith: *I the Lord search the heart, I try the reins, to give every man according to his wayes, and according to the fruit of his doings.* Heereof Salomon speaking more generally, *Pro. 17. 3.* saith, *The firing pot is for silver, and the furnace for gold, but the Lord tryeth the hearts.*

But more specially, to the present purpose is that of *1 Pet. 1. 6. 7.* where hee sheweth that the end of those manifold temptations, which for a season made sadde the hearts of Gods children, when need required, was this: *That the tryall of your faith being much more precious then of gold that perisheth, though it bee*

tryed by fire, might bee found vnto praise, and honour, and glory, at the appearing of Iesus Christ. And therefore chapter 4. verse 12. he exhorts them; *Beloved, thinke it not strange concerning the fiery tryall, which is to try you, as though some strange thing happened vnto you. But reioyce, in as much as yee are partakers of Christs sufferings, that when his glory shall be revealed, ye may be glad also with exceeding ioy.* To like effect the Apostle Iames 1 2. exhorts; *My brethren count it all ioy, when yee fall into diuers temptations; knowing this, that the trying of your faith worketh patience. Many mo Scriptures might to this purpose be alledged.*

Applicatio

In all which may be seen, that this is one speciall benefit of the afflictions of Gods children, that by these may bee made manifest as to others, so to themselves, what drosse of sinne and pure metall of grace is in them.

Its

Its not to be doubted, but God knows perfectly what is in them, yet he is sayd oft to proue them, that hee might make knowne what was in them, both good and euill: whereby as he would raise vp glory to himselfe: so likewise hee would drawe out much good to themselues, and to others by their example, as may well be gathered out of that one place. *Dent. 8. 16.* where *Moses* speaking of Gods marvelous providence over his people in the Wildernesse, saith: *Who fed thee in the Wildernes with Manna, which thy Fathers knew not, that he might humble thee, and that he might proue thee, to doe thee good at thy latter end.*

Wee haue dayly experience, how foolishly many deceiue themselues: some, and they the worser sort, promise to themselues more strength of faith, patience, loue, and other like graces, then indeede they haue,

T +

which

Why God
is said to
try vs.

Dent. 8. 2. 3

Many iudge
amisse of
themselues.
Some, that
they haue
more
strength
then they
haue.

Others,
that they
haue not so
much as
they haue.

Examples

which when they come to triall, finde it farre otherwise, to their iust shame, and yet amendment, if they belong to God.

Others, indeed better (though they see it not for want of experience) much mistrust themselves, who being brought to the tryall, well approue themselves to haue sound Faith, and so other good graces accompanying the same.

Memorable examples hereof all the stories of the Church set forth vnto vs in all ages, among which that is famous in the Booke of *Martyrs*, of Mr. *Lawrance Saunders*, who in the beginning of the Raigne of Queene *Mary*, seeing the alteration of Religion, manifested his great feare to suffer Martyrdom vnto Doctour *Pendleton*, who being a bigge fat man, said, he would see every drop of his grease molten, before he would forsake the truth. Yet after, hee shame-

shamefully yeelded, and Master *Saunders* constantly professed the truth, and suffered Martyrdom very cheerfully.

Againe, as by these tryals, the faithfull grow to know themselves better, which is of good use: so on the other side, where as it is the common lot of Gods people, to bee hardly thought on, and by many worldlings thought to bee no better then themselves. But as Satan accused *Iob*, *That he did not serue God for nought*, and that if he should afflict him, *he would curse God to his face*; so say they, if these professors were in such case, as others in great distresse be, you should soone see what they would doe, I warrant you, they would be as impatient, and take as bad courses, to shift for themselves as others doe. But when God calls forth his children to sore tryals, as specially to Martyrdom, to suffer patiently and

Godly mis-
judged by
the world.

Iob. 1. 9. 11

Godly pro-
ved to the
world by
afflictions.

Luk. 23. 47

with reioycing, great torments, then the world is constrained to confesse, as the *Centurion* did of Christ; *Certainly this was a righteous man.* So then wee see this one iust cause of comfort in our afflictions, that by these tryalls as God hath the glory of his graces in vs, wee haue the better prooffe and comfort of them, and others bee constrained to conceiue & speake better of vs. In which respect wee are bound better to beare them, & to blisse God for them.

Second benefit by afflictions, is to purge sin

Another speciall benefit which we reape by all kinde of afflictions is this, that they be made by Gods blessing effectnall meanes to purge out that sinfull corruption which growes in our nature, vnlesse by these and other like meanes it bee dayly purged out; In which respect afflictions most aptly bee compared to Medicines, for so indeede they are to all Gods children, most sove-

soveraigne meanes to kill their spirituall diseases, in that they doe drive them more to search out their sinne, make them more wearie of them, and as to seeke pardon for them, so more to endeavour to overcome them, all which be worthy fruites of affliction, plentifully set out vnto vs in Scripture, both by precept and practice of the faithfull. Nothing more common then to call Gods people to repentance, which containes all these, by Gods iudgements either threatened or executed.

That this ought to be, cannot be denyed, but that we shall be thus purged by our afflictions is most doubted, and therefore we finde not such comfort in afflictions as otherwise we should, if we might be sure to reape this fruit by them for our comfort, wherein I know not what can bee greater then that which the Apostle saith, *Rom. 8.28. Also*

This benefit is certaine.

*we know that all things worke together for good to them that loue God, to them that are called according to his purpose; where, in one word he saith as much as may be desired or conceived, that all afflictions (for of them specially hee speaketh) how many or great soeuer they bee, shall by Gods blessing as meanes by him appointed, procure and further our chiefest good, that is, the welfare and happinelle of our soules, a principall part whereof is the purging of our soules from sinne (which is the sole cause of all our misery) which benefit by afflictions, though it bee most excellent, yet it is no lesse sure and certaine, as appeares by the Apostles owne words, saying (*we know*) that is, not onely I and you, but all the faithfull people of God, haue good prooffe of it by daily experience, and therefore cannot doubt of it, that all our afflictions*

ons shall turne to our good, which because it is (in time of fore afflictions) so hardly beleaved, I will make it manifest by one vndenyable reason, that it cannot otherwise bee but that whatsoever befalleth Gods children, shall most certainly make for their good. Which is this, seeing God did from all eternitie of his owne good wil choose them to be heires of glory, and ordained that all things which should befall them, should serue to that end, then whatsoever comes to them shall turne to this their chiefe good, otherwise God should either change his will, or be not able to doe that which hee determined to doe, neither of which can in any sort be said of God, and therefore it cannot possibly be, that any affliction vpon Gods children should turne to their hurt, but all of them must needs turne to their good. This one Scripture

(if

(if there were no more) may sufficiently assure vs hereof, and so perswade vs, more contentedly to beare them.

But as this doth more generally set out the fruit of afflictions: so in other places this fruit of purging vs from our sinfulness is more specially declared, as *Dan. 11. 10.* like to that before of *Dan. 11. 35.* *Many shall bee purified, made white, and tryed.* So *Esa. 1. 25.* the Prophet denouncing Gods fearefull iudgements against the wicked rebellious Iewes, vers. 24. addeth this as a blessing to the Church; *And I will turne my hand vpon thee, and purely purge away thy drosse, and take away all thy sinne,* meaning their drosse of sinne, which corrupted the purer metall of grace. And to like effect, chap. 27. setting forth Gods different dealing with his beloved, about their wicked enemies in their afflictions, addes this in vers. 9.

By this therefore shall the iniquity of Iacob bee purged, and this is all the fruit to take away his sin. This also is part of that which is sayd of our Saviour Christ, that every branch which beareth fruit, hee purgeth, that it may bring more fruit. And how should Gods chastising vs, keepe vs that wee be not condemned, if it did not weaken our sinnes, the sole cause of condemnation. But I will spare many moe places to this purpose, as Pro. 20. 30. Psal. 119. 67. 71. Esa. 4. 4. &c.

I will onely shew the truth hereof in a few examples for many; most famous is that of Manasseth, who exceeded in sinne all that ever I heard of to be saved: yet it is said of him when he was in affliction, he besought the Lord his God, and humbled himselfe greatly before the God of his Fathers. And prayed vnto him, and he was intreated of him, and heard his supplication, &c. After which fol-
lowes

Ioh. 15. 2.

1 Cor. 11.
32.

Examples

2 Chro. 33.
12.

13.

lowes how many things hee reformed. Which is a speciall example of this fruit of afflictions, the more to stirre vs vp to looke for the like. The same may bee scene in the Prophet *David*, *Psal.* 32. and elsewhere oft.

It is the ordinary practise of the godly to turne from sinne in affliction.

1 Kin. 8. 35

But to leaue all particular persons in whom this is to be seen, that by their afflictions they were brought to Repentance. It is obserued to bee the ordinary practice of Gods people in their afflictions, to seek to God in prayer, and to turne from their sinne, as *Salomon* shewes in his prayer to God. And *Esa.* 21. 16. professeth the like, saying; *Lord in trouble haue they visited thee, they poured out a prayer when thy chastening was upon them. Yea, God him selfe, Hos. 5. 15. saith no lesse; I will goe and returne to my place, till they acknowledge their offence, and seeke my face, in their affliction they will seeke mee early.*

Thus.

Thus we see this point sufficiently proved, that afflictions be speciall means to purge vs from sin, in which regard they should be more welcome vnto vs, and not so vnkindly entertained as vsually they be.

But before wee make further vse hereof, seeing the third benefit by afflictions, namely, *to make vs white* (as the Prophet speaketh, that is, beautifull, and shining in grace) is never parted from the former (if either of them be in truth) I will though more briefly manifest the truth thereof, and shew what helps afflictions be by Gods blessing vpon them, to quicken and stir vp Gods graces in his children. This is evidently sayd, *Heb. 12. 10.* that whereas *our earthly parents chastened vs after their owne pleasure*, God our heauenly Father chasteneth vs *for our profit, that we might be partakers of his holinesse.* David, Psal. 119. 67.

pro-

Use.

Third benefit by affliction,
Stirre vp grace.
Dan 11.35
12.10.

professeth the like of himselfe, saying; *Before I was afflicted I went astray, but now I have kept thy word.* And vers. 71. *It is good for mee that haue bene afflicted, that I might learne thy statutes.* Esa. 26. 9. *When thy iudgements are upon the earth, the inhabitants of the world shall learne righteousness.*

Afflictions
stirre vp
Faith and
Patience,

As this is true in the generall, that the faithfull be made better and more fruitfull by afflictions, so this is most apparent in *Faith*, and *Patience*, both which bee most exercised by afflictions, and the worth of them more manifested, and magnified. For Faith, the Apostle *Peter*, 1. Epistle. 1. chap. vers. 6. 7. excellently sets it forth, where in the former verse, in a high degree hee extolleth the exceeding mercies of God towards all the faithfull (which although I digresse, I cannot passe over, in the desire I haue they may be better admired,

red, and sought after) the words
 I will leaue to bee perused by
 such as desire better to weigh
 them. The speciall prerogatiue
 belonging to all Gods chosen
 (of whom hee speakes) be these;
 That they were begotten of
 God as to bee his children, so to
 have a living and never dying
 hope, purchased vnto them by
 the whole mediation of Christ
 whereof his rising from the
 dead was a chiefe part. The
 chiefe matter hoped for, is an in-
 heritance, and that no earthly
 one, which is full of imperfecti-
 ons and changes, but a heaven-
 ly, which is every way perfect
 and pure, and so lasteth without
 alteration for ever; whereof,
 that by no power they be depri-
 ued, it's lockt vp and kept safe
 for them in heaven: And least
 themselues should perish before
 they should fully enioy it, and
 take possession of it; They are
 kept safely by Gods power, ap-
 plied

Preroga-
 tiues of the
 elect.

plied vnto them by faith, till they attaine that salvation which is prepared for them, and shall shortly bee fully bestowed vpon them.

What heart can sufficiently be affected, either to desire these or ioy in them as were meet, and so be thankfull for them? Yet this is it whereof the Apostle speaketh of these beleeuers; *Wherein ye greatly reioyce, though now for a season (if need bee) ye are in heavinesse, through manifold temptations: That the tryall of your faith, being much more precious then of gold that perisheth, though it be tryed with fire, might bee found vnto praise, and honour, & glory, at the appearing of Christ.* In which Scripture, this one thing is cleare, that the great worth of Faith is made manifest by the fiery tryall of afflictions, so that Faith is as much advanced by afflictions, as gold by fire.

This

1 Pet. 1. 6.

7

Worth of
Faith,

This shall suffice in a case so common, in the practice of the faithfull in all ages, whose faith hath beene made famous by afflictions. Take onely the whole 11. Chapter to the *Hebrewes* for a patterne, wherein is at large layd out, how the faith of Gods people in all ages was made glorious by afflictions. The life of *Iob* and *David*. Especially I may not forget that worthy servant of God the Apostle *Paul*, whose whole life, after his conversion, was full of sore affliction, yet where did we ever heare of greater faith? So that as greate battells set out the valour of a worthe Captaine or Souldier, and great stormes the goodnes of the Shippe and Anchor, and skill of the Master; so doe afflictions commend the faith of true Christians.

Now to shew how afflictions bee speciall meanes to inure to patience, I need not say much, seeing

Faith glorious by affliction.

Patience.

seeing patience is the daughter,
and an vnseparable companion
of Faith, as is worthily set down
Rom. 5. 1. 2. 3. 4. 5. I onely cite
verse 3. where he saith; *That we
do not onely so (reioyce in hope of
the glory of God) But wee glory in
tribulations also, knowing that tri-
bulation worketh patience, &c.* To
like effect is that *James 1. 2. 3.*
*My brethren count it all toy when
yee fall into diuerse temptations.
Knowing this that the trying of
your faith worketh patience.*

I will content my selfe with
these two witness, as good as
twenty, which in this case may
soone bee brought, and so will
come to make our vse of all
these three benefites by afflicti-
ons. 1. That they be sent from
God, to be tryalls to discover to
our selues & others, godly, and
wicked, what strength of grace
and sinne doth remaine in vs,
which is many waies profitable.
2. To bee effectual purgations

to

to waste and weaken those speciall corruptions which most hinder our ioules health. 3. And lastly, to quicken all saving graces in vs, and so every way to make vs better, both to glorifie God in this life, and to bee glorified of him in the life to come.

The least of all which fruites of afflictions, though it went alone (if the profit and comfort it bringeth might bee well prized) would moue any good heart (if lawfully they might) to desire afflictions, at least to be glad of them, when the Lord our loving Father, and wise Phisician doth send them to vs, how much more then when as all these shall bee ioyned together, should wee reioyce and blesse God for them. There is no good Christian, but he greatly desires to bee more humbled in the sight of his manifold sinnes, and to bee comforted with the
sweet

Use of all
these benefites by afflictions.

sweet feeling of Gods graces in him. Yea, much more desires hee to be purged from these spirituall corruptions, which take away his stomacke and strength, that hee can neither feede nor work as his place requires. And aboue all doth he covet spirituall graces, that hee might shine out in a godly life to the honor of his profession, the winning of others, and making sure his calling and election. All which seeing they bee procured by afflictions, and hardly or never without them (as that place *1 Pet. 4. 18.* prooveth: *And if the righteous bee scarcely saved.* And this is the chiefe cause why none of Gods children are without them, as *Heb. 12. 6. 7. 8.*) me thinks there is great reason why wee should be thankfull to God for them, and so labour to reape this fruit by them, that wee may say and sing with the Psalmist, (as it is sweetly expressed in the

Meete.

Meeter) *O happie time may I will say, when thou didst mee correct: For as a guide to learne thy lawes, thy rod did mee direct.* So little cause haue Gods children to thinke their condition miserable, because of afflictions, that if wee will belecue and practice what the Apostle *Paul* professed and performed, wee must in a holy manner boast of our afflictions, as a Souldier of his scars got in battell. And as a little before wee heard, *Paul* did take pleasure in reproches, in necessities, in persecutions, in distresses, for *Christs sake*. Thus we see what comfort wee may get out of Gods Word, fittly applyed vnto vs by faith, for the better bearing of all afflictions of what sort soever. I might gather many other fruits of afflictions, as some haue done, but if all bee well weighed they may bee referred to one of these three, and so having said sufficient of the

V three

Rom. 5. 3.

2 Cor. 12. 10.

The fourth
ground of
comfort in
afflictions,
Gods help.

three former grounds of comfort in afflictions.

I will come to the fourth and last, which is to set out what helpe God hath promised vs in all our troubles, that we may be able to beare them; and in due season to giue vs a good issue out of them. Concerning which it will be profitable to obserue, that the Lord knowing our great weakenesse to beare the Crosse, and how full of distrust wee be, that God will not be ready to helpe vs, at least as wee would, (both which are so often to be found in the liues of Gods faithfull servants in all ages, as needs no further prooffe) the Lord, I say, well acquainted with this frailtie of his children, hath most plentifully provided all sufficient helpe to support them, and therefore made so many promises to be with them in all their troubles, and succour them in all extremities, that they shall

shall never perish, but in the end find a good end and issue out of them, to his glorie, & their endlesse comfort.

Having perused these promises, and gathered them out of the Scripture, I may boldly say they do farre exceed in number all the former, so that it would be too tedious to set them down all, I will therefore make choyce of some of the chiefe, that wee may haue them ready for our vse against time of need.

Many promises of helpe.

Among all that is exceeding full of comfort which is written, *Rom. 8. 26.* In which chapter the Apostle intending to teach, that nothing should hinder the happinesse of those that be in Christ, whereas there bee but these two, corruption and affliction, hee first confutes the one, from verse 7. to 17. and secondly the other concerning afflictions, from verse 17. to 31. And whereas it might bee ob-

icted, that though afflictions were profitable to those that could endure them, yet oft they be so heavy that wee cannot so much as cry to God for helpe as we ought: hee answers, that even then *the Spirit helpeth our infirmities, &c.* meaning that when wee begin to sinke as not able to stand vnder the burthen, then Gods Spirit puts vnder his hand to support vs. Which is in so many words said, *Psal. 2. 7. 24. Though he fall, he shall not utterly be cast downe, for the Lord upholdeth him with his hand.* Which is when hee doth by his Spirit strengthen vs with faith and patience, to wait for Gods helpe one way or other, either to rid vs out of our afflictions, or make vs quietly to beare them, so long as shall seem good to his heauenly wisdom to continue them. For which cause our Saviour Christ foretelling his Disciples of many afflictions,

John 14.
15, 16.

ons, which should befall them in the world, among other encouragements, hee oft tels them that he will send them his holy Spirit to bee their comforter, who shall bee stronger in them, then all their adversaries. And to the same purpose, telling them, that in the world they should haue tribulation, he bids them *be of good cheere for he hath overcome the World.* Likewise the Apostle, 2 Cor. 1. 3. 4. to hearten the *Corinthians* to endure all troubles, calleth God the God of all comfort, who comforted him and all others in all *their tribulations, that they might be able to comfort others which are in any trouble.* The like is to bee seene almost in all the holy Epistles, in which the Saints bee encouraged to suffer afflictions patiently.

16. 33.

But to proceed, exceeding many bee the places in which God promiseth to his people,

Gods he'p.

God is all
in all.

Psal. 138.

that he will be a sure and speedy helpe in all troubles, in due season ready to bee found, *David* had great experience thereof. The booke of the Psalmes is full of those speeches, *God is my rock, my tower, my refuge, my shield & buckler, my health and strength,* and many more; all tending to this, that looke what helpe any man in danger may finde in any earthly meanes whatsoever, God is the same and much more to all his people in their necessities, bodily or spirituall. Because the faithfull in all ages haue stood in need of this comfort, therefore is this so oft repeated, that we in our generation may looke for the like helpe in our need. To the same intent be many other like speeches: *That God will lighten our darkness, hee will keepe the feet of his Saints, hee will not forsake them. nor forget their complaint. That they shall not bee confounded. In time*

time of trouble he will hide them.
 His Angels shall pitch about them.
 He will heale them & take all sicknesses from them. They shall not feare their enemies, but God will make their enemies afraid of them. Be avenged of their enemies. That God will repent him of the evill pronounced against them, with many other of like sort, and oft more specially of remooving warre, pestilence, &c.

Psal. 34. 7.

The summe of all which is, that into whatsoever calamitie, or distresse Gods children shall fall, though the Lord doe leaue them for a season, as though he did not regard it, yet hee will be with them by his Spirit to helpe them, that they shall not vtterly perish: yea rather that they shall be able with patience to hold out, till God send them a happy end and issue out of all. That this hath beene Gods dealing with his beloved in all ages, needs no prooffe, it is so ma-

Applicatio

God will
deliver.

nifest, *Job*, *David*, and *Paul* may be sufficient to witnesse this, how wonderfully God was with them in all their tryals.

The other branch of this last ground of comfort is this, that the Lord will not onely assist his vnder the burthen of their afflictions, with all needfull helpes, that they may be able to beare them: but will in due season fully deliver them out of them all, which being so hardly beleaved, especially in great and sore afflictions, therefore the Lord hath very often renewed his promise of delivering his out of all their troubles. All of which for the most part being the same, both in sense and words, a few may suffice for many. *David* had great prooffe hercof, and therefore after a mightie deliverance (and that by a hard shift full of infirmities) he composed that excellent *Psalme* 34. where magnifying Gods

Gods mercy for so great deliverance, he riseth higher to set out the like goodnesse of God to all the faithfull, saying, *verse. 7. The Angell of the Lord encampeth round about them that feare him, and delivereth them, and vers. 17. speaking of the righteous he saith, they cry, and the Lord heareth, and delivereth them out of all their troubles, and vers. 19. Many are the afflictions of the righteous, but the Lord delivereth him out of all. So Psalme 37. 39. 40. But the salvation of the righteous is of the Lord, hee is their strength in the time of trouble. And the Lord shall helpe them, and deliver them, hee shall deliver them from the wicked, and saue them because they trust in him.*

These shall suffice in so cleere a point: for there are none that be any whit exercised in the Scriptures, but may finde like testimonies and proofes of the truth, though not alwayes in

the same words. It is fully to the same purpose, that the Apostle 1. Cor. 10. 13. comforteth them with this amongst other Arguments, that *God will with the temptation make a way to escape, that ye may be able to beare it; and that of Jeremy 29. 11. For I know the thoughts that I thinke towards you saith the Lord, thoughts of peace; to giue you an expected end.*

By these, and very many other the like, it is cleare, that this is Gods wonted favour towards his children, that though for sundry, and those most iust causes, he lead them into troubles, and oft leaues them a long time vnder them, yet he never finally forsakes them: *but when the time to haue mercy is come,* then the Lord will surely succour all his, and deliver them by one meanes or other, such as shall make most for his glory, and the good of all his.

Psal. 102.

Applicatiō

All of which being so certaine,

taine, that how many and great
soever, and of long continuance
the afflictions of Gods children
shall be, yet the Lord will never
leauē nor forsake them, but will
be a present helpe in time of
need, ministring all needefull
comforts, both outward helpes
and inward graces to support
them, and in the end will one
way or other fully set them free,
and quite deliver them out of
all their feares and troubles: we
may see what small cause wee
haue to be discouraged by our
afflictions, or to fret and repine
at them: yea, rather wee haue
most iust cause to reioyce in
them, to blesse God for them,
& to labour both to beare them
and to profite by them, that God
may haue glory whereby, our
selues may reape the benefit by
them, and others may profit by
our example. And thus laying
all together which hath beene
said of afflictions, we shall finde
that

that they be no lets, but speciall
helpes, as to godlinesse in this
life, so to happinesse in the life
to come. Thus much for
this fourth point, how
to liue by Faith in
all afflictions of
what sort
soever.
(::)

THE

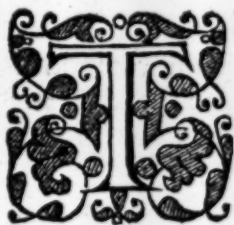


THE
FIFTH

Generall Head of
living by Faith,

Is for

Earthly blessings.



H v s haue we
in these foure
points hand-
led how well
G O D hath
provided for
our spirituall
life all needfull blessings, that
whatsoever our condition shall
be, yet wee may comfort our
selues

selues in God, who as he hath promised, so will hee performe, that we shall not want any thing that is good: And whatsoever doth befall vs, (though never so hurtfull in it selfe) yet it shall turne to our good in the end.

Now we are come to the fifth generall head of this Treatise of living by faith, which concernes all *Earthly blessings*, how we may be provided of all things needfull for this naturall life; which being so necessary (as wee well know) that we cannot be without them, wee be naturally so addicted to them, that nothing doth more take vp our mindes and hearts, then our care and labour for these, neither doth any thing more hinder our spiritual life.

Care for
earthly is a
hinderance
to spirituall.

All which the Lord our God well considering, hath herein most bountifullly provided for vs, and promised vnto vs all needfull blessings for this life,
in

in such sort, that were we wise to see and embrace this bountie of the Lord, we should not onely be freed from a world of cares and troubles, (wherewith most men be vsually so incumbred, that they can find or spare no time nor travell to seeke after the things which belong to a better life) but we should be so furthered by our contentment in those outward and earthly blessings, that with more chearfulness we should run our race of Christianitie, and be every way more fit to all holy duties.

Let vs then heare and consider what the Lord saith vnto vs in this behalfe. And first to begin with those earthly blessings, which be generall, and containe all the particular blessings of this life. It may appeare, that this is Gods gracious intent to succour our weakenesse, who although we enioy many good blessings)

Generall
promises
for earthly
blessings.

blessings for this present life, as health and wealth, food and raiment, and the like many, yet if we wanted but one, it would much molest vs, and take away our comfort and chearfulnelle in his service, for this cause, the Lord as a tender Father desiring the welfare of his beloved child, bids him be a good and obedient child, and so promiseth him he shall not want any thing; So, I say, the Lord our kind and tender Father bids vs, as good children hearken to his voice, and to be ruled by him, and tels vs we shall not want any thing that is good, as is expresly sayd, *Psal.* 34. where *Dauid* led by a late experience of Gods mightie delivering him out of a great danger, composeth a *Psalm* of thanksgiving vnto God for the same, wherein he provoketh all other the faithfull servants of God, as to praise God with him, so to consider this bounry of the Lord,

Lord, saying; *O taste and see that the Lord is good. Blessed is the man that trusteth in him.* And againe; *O feare the Lord yee his Saints, for there is no want to them that feare him.* Yea more, speaking (as I vnderstand him) of the mightie and cruell oppressours of the world, who like devouring beasts doe eate vp as sheepe Gods poore people, sayth; *The Lyons doe lacke and suffer hunger, but they that seeke the Lord shall not want any good thing:* and to like effect much more in that *Psalme*, as you may reade. So *Psal. 84. 11. The Lord God is a Sunne and shield, &c. and no good thing will he withhold from them that walke uprightly.*

Again, beholding how much it vexed Gods children to see the wicked prosper in this world, and the godly many wayes distressed, he of purpose made the *37. Psalme*, to hearten the godly against this fore temptation

Psal. 34.

Vers. 3.

8.

9.

Vers. 10.

Iob 21.

Ier. 12.

Psal. 37.

tation, which hath in all ages much troubled Gods people, as may be seene by the complaints of *Iob* and *Jeremy*, and many others.

In this *Psalm* the Prophet doth plentifully handle this point, that the estate of the godly is farre better even in this life, then the wicked (besides the infinite oddes in the life to come): for prooffe whereof as he in many words sets out the short and soone fading prosperitie of the wicked, so doth he more largely lay downe the blessed condition of the godly in things belonging to this life. As verse 3. *Trust in the Lord and doe good, so shalt thou dwell in the land, and, verily thou shalt be fed.* Vers. 4. *Delight thy selfe in the Lord, and hee will give thee the desires of thine heart.* Vers. 5. *Commit thy way unto the Lord, trust also in him, and he shall bring it to passe.* Vers. 11. *But the meeke shall inherite the earth, and shall*

shall delight themselves in the abundance of peace verse 16. *A little that a righteous man hath is better then the riches of many wicked.* With many other like in the same Psalme, as you may see.

To the same purpose was made the 73. Psalme, where he begins, *yet God is good to Israel, & to such as are of a cleane heart;* and doubtlesse many other Psalmes were made to comfort the faithful in this life, that God would bee their portion and reliefe in all their necessities, as *Psal. 16. 5, 6. Psal. 2. 3.* is wholly to the same end, which he propounds, verse 1. *The Lord is my Shepheard, I shall not want;* and so proues it in the verses following. I might heape vp many other Scriptures to this end, for God hath not beene sparing in this kinde, as every one who is exercised in the Scriptures can witnesse. *But seeke yee first the King-*

Mat. 6. 33.

Deut. 5. 16.
5. 33 6. 3.
18. 12. 25.
28.

Kingdome of God and his righteousness, and all these shall bee added vnto you. This is that which is so oft repeated, That it may goe well with thee in the land which the Lord thy God giveth thee.

This also must needs be meant in those Scriptures which sette out the goodnesse of the Lord, as *Psal. 31. 19.* O how great is thy goodnesse which thou hast layd up for them that feare thee, which thou hast wrought for them that trust in thee before the sons of men. And *Psalme 145. 9.* The Lord is good, and his tender mercies are over all his workes. It is needlesse to cite more of these, which be so common, wherein Gods goodnes, loving kindnesse, and mercy, & that specially in things belonging to this naturall life, are commended vnto vs; For seeing godlinesse hath the promises of this life as well as of the life to come, It cannot be doubted, but
in

in all those generall promises wherein God sayth, *He wil dwell with his and not forsake them; That God will loue and blisse his people: That he will be their God; Will reioyce ouer them to doe them good; Will compasse them with fauour as with a shield; Will keepe his covenant with them; That he will set peace in their borders, and prosper them in all they goe about.* In these, I say, and the like many, it cannot be doubted, but all needfull blessings of this life be contained.

And therefore this should bee the Vse we should make of them all, that whensoever we feele our selues pinched with any earthly necessity, then to run to any one of these gracious promises, that so, well considering what abundant reliefe is contained in them wee may quiet and content our mindes therewith, assuring our selues, that seeing he is faithfull who hath promised, we shall not want

Vse of all these generall promises.

Mo general
promises
then parti-
cular.

want any earthly blessing, at what time, and in what measure it shall be good for vs. These generall promises of all good things for this life, are the more to be observed in reading the Scriptures, and (at least some of the most principall in our conceit) to be kept in memory, that they may be ready for our vse in time of need, both for that these be many more, and more oft repeated in Scripture, then particular; and also that wee cannot alwaies haue ready the particular promises for our speciall necessities, when wee haue most need of them.

And this might be sufficient to haue spoken of this point for the strengthening of our faith, in the assurance that we shal not want any earthly blessing which shall be needfull for vs.

Speciall
promises.

But seeing the Lord hath so farre yeelded to our infirmitie, as to apply his promises to our speciall

speciall necessities, it shall be available for our comfort to take knowledge of them, that so we may make our vse of them as need shall require.

Among all earthly blessings, life it selfe is the chiefe; for vpon it all other depend. And the Devill himselfe who is so well acquainted with our disposition, could say, *All that a man hath will hee give for his life:* for this cause the Lord the more to hearten vs to all obedience, doth make so many promises of long life, and many dayes; as in the fift Commandement, which the Apostle saith, is the first Commandement with promise. Every child is there commanded to honour his father and mother, vpon this promise, *That his daies may be long in the land.* So Deut. 5. 3. *You shall walke in all the waies which the Lord your God hath commanded you, that yee may live, and that it may bee well with you,*
and

Long life.

Exo. 20. 12.

and that ye may prolong your daies in the land which yee shall possesse. The like Deut. 25. 15 & 30. 20. In the booke of the Proverbes, this is very oft repeated, chap. 3. 1. 2. Salomon in the name of God as a father exhorting his sonne, saith; *My sonne forget not my law, but let thy heart keepe my commandements*, addeth this promise, verse 2. *For length of daies, and long life, and peace shall they adde to thee.* More to like effect in the same chapter, where setting out exceedingly the great gaine of wisdom, (that is; of saving knowledge) among the rest, he addes this vers. 16. *Length of daies is in her right hand, and in her left hand riches and honour.* And verse 18. *She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her.* chapter 4. from verse 5. to verse 14. you shall read both this promise of life, and many other blessings belonging to this

this life repeated, which I will spare to set downe (finding writing to mee now more tedious then formerly) reade the place with these following, 8. 35. 9. 11. 10. 25. 27. 11. 19. 30. 11. 14. 30. 21. 21. 22. 24. This God promised to *Salomon*, 1 King. 3. 14. and the like is spoken more generally, that *the Prince that hateth covetousnesse shall prolong his dayes.*

Pro. 28. 16.

Thus we see how plentifully the Lord hath promised long life to those that will bee ruled by him: whereas on the other side, *the wicked shall not line out halfe their dayes*, but shall soone and suddenly be cut off. Which as it was intended by God to be a strong reason to perswade vs to obedience: so wee are to bee moved by all these promises, to beleue them, and thereby to be stirred to a more careful walking before God.

Vse of long life.

Psal 55. 23.
73. 19.

But seeing that which I chief-

X

ly

Vse.

ly intend, is to strengthen our faith, that we shall not want any of these earthly blessings: This must bee the vse we are to make of all these promises concerning long life, that in all the perils of this life, by sicknesse, warre, famine, thecues, witches, or any wicked enemy whatsoever, wee might call to mind some of these promises, and so rest our selues quietly therevpon, that none of these, nor any thing else should shorten the dayes of our life, more then should turne to our greater good. Yea further, seeing the Lord hath made it so great an encouragement to feare and serue him, as if hee had not a greater reward in matters of this life, to bestow vpon his faithfull servants (and so the faithfull haue in all ages esteemed it, and desired it, as *Hezekiah* and *David* oftentimes: yea, and many of them did enioy it, as the holy story records for a blessing of

Esa. 39. 19.
Psal. 6. 4.

of God vpon them).

The consideration of these should moue vs so to prize this blessing, and desire it as they did (which I the rather mention, for that I haue heard preached, and read in the writings of some both godly & learned Divines, many perswasions to bee weary of life, and to bee desirous of death: which (to say no more) quite crosseth this wisdom and goodnesse of God, in promising life to his best servants, as a chiefe reward of their good service) let vs then so account of long life as a rich blessing, which makes all other blessings of this life the more excellent, and vsfull, both to God and man, to our selues, and others: and the want hereof the quite contrary, as may be easily shewed in all particulars: how doth it abate the vse and comfort of health, wealth, strength, and valour, of learning, and generally

Long life
offered.

Not to de-
sire death.

Want of
life.

of all excellent gifts of the mind, or body: if these be nipt off in the bud, and not suffered to come to full ripenesse, and so to continue to their full terme and end. Let vs then (I say) so accept these promises, that in all time of need wee may stay our selues vpon them, and that wee may finde comfort in all tentations to the contrary.

This being the first and chiefe blessing of this life, *Long life*, I meane, if this should not be accompanied with health, wealth, peace, and other like blessings: it would make long life more wearisome then welcome vnto our frayle nature.

Health.

For this cause God is not sparing in making promises of these and all other comforts for this naturall life: As namely, of bodily health, and strength, whereby wee may better enioy and make vse of these earthly comforts.

This

This is that which the Lord promised to his people of Israel, immediatly after they came out of the red Sea, where it is said, the Lord proved them, and said; *If thou wilt diligently hearken to the voyce of the Lord thy God, and wilt doe that which is right in his sight, and wilt giue eare to his commandments, and keepe all his statutes, I will put none of these diseases upon thee, which I put upon the Egyptians for I am the Lord that bealeth thee. And Exod. 23.25. I will take sicknesse from the midst of thee. So Iob 5. 18. it is sayd of God, For he maketh sore and bindeth up, he woundeth and his hands make whole. And so goes forward to the end of that chapter in setting foorth Gods goodnesse in preseruing his in all estates from all manner of troubles, and supplying them with all needfull blessings for this life, as there further may be scene *Psal. 41.1. &c. David setting out Gods**

Exo. 15. 26.

Deut. 7. 15.

goodnes to those that shew mercy to the poore in their distresse; among many other blessings addes this, verse 3. *The Lord will strengthen him upon the bedde of languishing, thou wilt make all his bed in his sicknesse.* Salomon Pro. 3. 7. exhorting vs to feare the Lord and to depart from evill, addes this as a promise, vers. 8. *It shall be health to thy navell, and marrow to thy bones;* meaning thereby, foundnes of health to the whole body. And to like effect, chap. 4. 22. he saith that the true receiving of instructions is life to those that finde them, and health to all their flesh. So the Prophet *Esay* in many words setting forth the manifold blessings of this life, which God promiseth to those that walke uprightly, &c. saith, vers. 24. *And the inhabitant thereof shall not say, I am sicke;* the people that dwell therein shall bee forgiven their iniquity. The place is worth the reading.

Esa. 33. 15.
&c.

To the same intent is bodily strength so oft promised, as *Iob 17.9. The righteous also shall hold on his way, and he that hath cleane hands, shall bee stronger and stronger.* So *Psal. 29. 11. The Lord will give strength unto his people; the Lord will blesse his people with peace, Psal. 103.5.* This is numbred among Gods mercies, for which the Prophet praiseth God, *who satisfieth thy mouth with good things, so that thy youth is renewed like the Eagle.* And *Elishu Iob 33.* shewing Gods mercy to a sinner truly converted, addes this, *vers. 25. His flesh shall be fresher then a childe, he shall returne to the dayes of his youth. Psal. 14.7. They goe from strength to strength, every one of them appeares before God in Sion.*

These and many moe bee the promises which God hath made vs concerning bodilie health, and strength, whereby we may be able to performe the duties

Applicatio

of our places and callings, and more comfortably enjoy all other the good blessings of this life, which doth sufficiently commend the great and most needfull vse we haue of these, as our daily experience sheweth. And therefore these are so much esteemed, and by great cost sought for, even by mee renaturall men (though oft in vaine) all which not onely commends Gods fatherly affection to his children, in providing and promising these vnto them: but ought in speciall manner to comfort vs in all our bodily infirmities, and sore diseases: that how, or whensoever the Lord shall visite vs with sicknesse and weaknesse, whereby we be hindered from many duties, both toward God and man (which hee never doth but when need requires, and then also for our greater good) then wee may remember some of these promises, and

and so lay hold vpon them by faith, that we faint not, nor murmur (as men without hope) but comfortably quiet our selues, that the Lord will in due season raise vs vp to our former health, and strengthen vs that wee may with more watchfulnesse and cheerfulness serue him.

Such as never or seldome haue felt the want of this blessing of health, cannot so prize it, or be thankfull for it as they ought, but they whom God hath much exercised with long and tedious paines, and bodily infirmities, will make no common reckoning of health, but prefer it before wealth and honour (which be so much set by) and they bee they who will prize these promises, and who beleeuing them, shall patiently wait for the accomplishment of them. They shall reape the fruit of them, both more comfort and conscience to hold out

Seldom sick
prize not
this.

Sickly re-
gard this.

their holy profession vnto the end.

Among whom seeing it is wel knowne to all that haue lived with me for these last ten yeares (at least) that I haue had my part in much bodily infirmitie, so much as my experience may be vsfull to others in like case, I do acknowledge to Gods praise that I haue had good prooffe of the truth of this which I haue written, and doe dayly expect more, both for my comfort, and strengthening to hold out to the end. And so much for this blessing of health, which God hath promised to his obedient children.

Wealth.

The next is wealth, that is, abundance of earthly goods, such as bee needfull for our more comfortably living in this world, which seeing they bee many whereof we stand in need, and which our nature doth exceedingly desire, therefore the Lord

Lord is most plentiful in promising these; that hereby hee might winne our hearts to more cheerefull obedience, for this purpose that might suffice which is written *Lev. 26.* from vers. 3. to 14. and *Dent. 28.* from verse 2. to 15. 7. 12. to 17. I leaue such as desire to see these, to reade the places, so likewise the 128. & 23. *Psalmes*, in which is as much said as may bee desired, and more then is well beleaved.

For did wee beleue that in hearkning to the voyce of the Lord, to obserue and doe all his commandements, we should be every way so abundantly blessed, it could not but make vs much more afraid to offend so bountifull a Father, and as carefull to please him in all things..

But to cite some of many, *Prov. 3. 9. Honour the Lord with thy substance, and with the first fruits of all thine increase.* ver. 10.

so

so shall thy barnes bee filled with plenty, and thy presses burst with new wine. verſe 16. ſetting out the incomparable commodities of wiſdome, he adds this, *Length of dayes is in her right hand, and in her left hand riches and honour.* verſe 17. *Her wayes are wayes of pleaſantneſſe, and all her pathes are peace.* verſe 18. *Shee is a tree of life to them that lay hold upon her, and happy is every one that retaineth her.* Again Chap. 8. 18. 19. *Riches and honour are with mee, yea, durable riches and righteouſneſſe. My fruit is better then gold, yea, then fine gold, and my revenue then choyce ſilver.* Prov. 10. 22. *The bleſſing of the Lord maketh rich, and hee addeth no ſorrow with it.* Chap. 15. 6. *In the houſe of the righteous is much treaſure, &c.* Job 22. 23. *If thou returne to the Almighty, &c.* verſe 24. *Then ſhalt thou lay up gold as duſt, and the gold of Ophir as the ſtones of the brooke.*

Notable is that promise concerning these earthly blessings, made to the people of Israell at their returne, *1er. 31. 12.* Therefore they shall come and sing in the height of Sion, and shall flow together to the goodnesse of the Lord, for Wheate, and for Wine, and Oyle, and for the young of the flock, and of the heard, and their soule shall bee as a watered garden, and they shall not sorrow any more at all, &c. The like *Malac. 3. 10.* Bring yee all the tithes into the store house, &c. If I will not open vnto you the windowes of heauen, and powre you a blessing, that there shall not bee roome enough to receiue. So the Apostle exhorting to liberality to the poore Saints, saith, *2 Cor. 9. verse 6.* Hee that soweth bountifully shall reape bountifully, *vers. 8.* And God is able to make all grace abound towards you, that yee alwaies having all sufficiencie in all things may abound to every good worke, &c.

I finde my selfe wearier in writing out these promises, and I feare many will be more wearie in reading them over, then any of vs would bee wearie of receiving and enjoying these things so promised; And yet I may boldly affirme, I haue not set downe one quarter of those, which I haue gathered out of the Scriptures, for how often doth the Lord promise plentie? *That the land shall yeeld her fruit, that he will giue them raine in due season, that there should bee none barren, but he would increase them in all their substance, both ground and cattell, that they should eate old store, that threshing should reach vnto vintage, and the like many,* as they who bee exercised in the Scriptures can tell.

Ezek. 36.

30.

Levit. 26.

30.

Applicatio

What should the Lord meane, in multiplying these promises so oft, but in mercy to meet with our weaknes, who are so impatient of the want of these, and there-

thereby so discouraged and hindered in all our duties, wee are therefore as with all thankfulness to acknowledge this bounty of the Lord: so by true faith to make these promises our owne, that in all time of scarcitie of any of these (which oft sore pincheth) wee may run to some of these promises, and so rest our selues quietly and comfortably, that wee shall surely finde reliefe in such time and measure as God shall see fit, & shall be most for our good.

I haue hitherto saide nothing of that *love and fauour with God, and man, peace, reioycing, good successe, and prosperity, safetie, freedom from all evils by aduersaries or other iudgements* which light vpon the wicked. All which with other the like be contained vnder this of our welfare, and bee no lesse promised then the former, take but one or two places in each for a patterne.

Favour.

For the first of Loue and Favour. *Prov. 34.* So shalt thou finde favour and good understanding in the sight of God and man.

Peace.

For Peace, *Levit. 26.6.* And I will give peace in the land, and ye shall lie downe, and none shall make you afraid, &c.

Reioycing.

For ioy and reioycing. *Esa. 65. 13. 14.* Behold my servants shall reioyce, but yee shall bee ashamed. Beholde my servants shall sing for ioy of heart: but yee shall cry for sorrow of heart.

Good success.

For good successe and prosperitie, *Psal. 122. 6. 7.* Pray for the peace of Ierusalem, they shall prosper that loue thee. Peace be within thy walls, and prosperity within thy palaces.

Safety.

For safety, *Prov. 3. 23.* Then shalt thou walke in thy way safely, and thy foot shall not stumble. *Pro. 18. 10.* The name of the Lord is a strong towne, the righteous runneth vnto it and is safe.

For

For preservation from evill,
*Pro. 1. 33. But who so hearkeneth
 vnto me, shall dwell safely, and bee
 quiet from the feare of evill. Iob 5.
 19. Hee shall deliver thee in fixe
 troubles, yea in seven there shall no
 evill touch thee. vers. 20. In famine
 hee shall redeeme thee from death,
 and in warre from the power of the
 sword. verse 21. Thou shalt bee
 hid from the scourge of the
 tongue, neither shalt thou be afraid
 of destruction when it cometh,
 &c.*

Free from
 evill

How welcome these, or any of
 them would bee vnto vs when
 wee feelee the want of them, can-
 not be doubted: but pittie it is,
 that so few reape the fruit of
 these promises, to vphold them
 in their greatest neede, which
 comes especially through want
 of faith; for all desire these, and
 many know that such things
 are promised in the Scripture;
 but either they doubt they doe
 not belong vnto them, as being
 none

Applicatio

Few reape
 the fruit of
 these.

none of Gods children (who be the onely heires of all the promises) or if they be of this number, yet either forget the consolation offered, or through mistrust do not apply them to their present necessities, and so languish in their extremities without comfort.

By this may well appeare, what neede there is to liue by Faith for these earthly blessings, which if we did, wee should not onely bee free from many sore vexations, which torment many vngodly in their distresses: but haue quiet mindes in greatest stormes, and in due season finde such reliefe, as shall be most expedient. This if it were considered, would mooue many to labour more for this precious gift of Faith, which will so abundantly supply all our earthly wants, whereof wee bee so sensible, and thereby so distracted.

There

There remaine sundry other earthly blessings, which as they be much desired, so are they abundantly provided, promised, and bestowed as need requires vpon the faithfull.

I will mention but two moe, viz. a good name, and posterity: For the former; whereas *a good name is better then a precious oymment, and rather to be chosen then great riches*, God hath made many promises concerning this, that *hee will honour those that honour him, and bring forth their righteousness as the light, and their iudgment as the noone day*, that though they bee falsely accused by the vngodly; yet God will cleare their innocency, and free them from the reproach of such as defame them. To like effect is that *Pro. 4. 18. But the path of the iust is as the shining light, that shineth more and more vnto the perfect day*. This is that which *Salomon* so oft repeateth: *That wise.*

Good name.

Eccles. 7. 1.

Pro. 12. 1.

1 Sam. 1. 30

Psa. 37. 6.

wisedome will honour those that honour her, as Prov. 4. 8. Exalt her and shee shall promote thee, shee shall bring thee to honour when thou doest embrace her: So it is oft said, Riches and honor are with her. Pro. 9. 18. 3. 16. and vers. 35. The wise shall inherie glory. So chap. 13. 18. Hee that regardeth reproofe shall bee honoured. Deut. 28. 1. Esay 58. 14. Psal. 132. 18. the like.

This also is meant by all those speeches where it is saide, that hearkening to instruction will adorne and bring into estimation, as costly ornaments of bracelets, iewels, and the like will do; so it is *Pro. 1. 19. They shall be an ornament of grace unto thy head, and chaines about thy necke. Chapter. 3. 22. So shall they be life to thy soule, and grace to thy necke. Chap. 4. 9. Shee shall gine to thy hand an ornament of grace, a crowne of glory shall shee deliver to thee.*

In

In all which we see that howsoever the godly bee hated, and basely esteemed of the wicked, yet the Lord doth not onely highly esteem of them himselfe, but will make them honoured in the world, even of them who haue no saving grace theselues, as it is said, *Act. 5. 13. And of the rest durst no manioyne himselfe to them: but the people magnified them. Rev. 3. 9. Behold I will make them to come and worshippe before thy feet, &c.*

Seeing then, that to bee well esteemed, specially of the better sort, is so sweet and comfortable a blessing, and the contraie of ill fame is so bitter, as scarce any thing makes many a one more weary of their liues, wee are to behold Gods tender care over his children, in preserving their good name, yea in making them honourable, that is, of good esteeme, not onely among the Saints, but among meere naturall

Applicatio

1 Pet. 2. 21.

15.

rall men, who beholding their good workes, may glorifie God in the day of visitation, as the Apostle *Peter* speaketh: And not onely be carefull our selues, by well doing to put to silence the ignorance of the foolish: but when we shall be wrongfully defamed and that many times by our brethren, then let vs comfort our selues with these promises, which will vphold vs from sinking in the greatest storms that may this way befall vs.

*Examples**David.*

A worthy patterne herein to follow, wee haue the Prophet *David*, who being much exercised with this scourge of the tongue, as in many of his *Psalmes* hee complaines, yet hee by this shield of Faith, defended himselfe, and by the anchor of Hope stayed himselfe, that hee funke not, as *Psal.* 31. from v. 11. to the end; and *Psal.* 69. seemes specially to be made to this end, yea, almost in every part of *Psal.*

119. as he complaineth hereof, so hee comforts himselfe in his God.

Job also being exceedingly wronged this way, even by his friends, doth worthily vphold himselfe, saying in one place; *If my adversarie had written a booke, surely, (saith hee) I would take it vpon my shoulder, and binde it as a crowne vnto mee; I might alledge many moe examples herein, but this shall suffice for this point.*

Thus haue wee seene what excellent blessings, pertaining to this bodily life, God hath provided for his children, all which doe belong to themselues.

Now in the last place, that nothing may be wanting, God hath made promises to them concerning their posterity.

1. *That he will abundantly increase them.*

2. *That he will every way blesse them.*

Both

Both which be so desired, that many haue little comfort in their liues through want of these. Let vs therefore take knowledge of these for our comfort.

Barrennesse
a reproach.

First, whereas barrennes was esteemed a heauie punishment, and full of reproach, as many Scriptures testifie. *Gen. 30. 23. Rachel* said, when she conceived and bare a sonne; *God hath taken away my reproach.* *Luk. 1. 25.* the like is saide of *Elizabeth*; so of *Hannah*, *1 Sam. 1. 10.* it is said; *And she was in bitterness of soule, and prayed vnto the Lord, and wept sore:* This being so, the contrarie to bee fruitfull in bearing of many children was accounted a great blessing, therefore the Lord in all ages promised this to his people, as a token of his great fauour.

Fruitfulnes
in children.

I will rehearse but a few for many, whereof the Bookes of *Moses* and the Prophets are full.

Leu.

Lev. 26. 9. For I will haue respect vnto you, and make you faithfull, and multiply you, and establishe my covenant with you. Deut 7. 13. And he will loue thee, and blesse thee, and multiply thee; he will also blesse the fruit of thy wombe, and the fruit of thy land, thy corne and thy wine, and thine oyle, the increase of thy kine, and the flockes of thy sheepe, &c. The like Deut. 6. 3. 8. 1, Iob 5. 25. this is reckoned among many other blessings; Thou shalt know that thy seed shall be great, and thy of-spring as the grasse of the earth. Esa. 48. 19. very like to this. Iob 8. 7. Psal. 115. 14. The Lord shall increase you more and more, you and your children. Psal. 127. 3. Loe children are an heritage of the Lord, and the fruit of the wombe is his reward. Psal. 128. 3. Thy wife shall bee as a fruitfull vine by the sides of thy house, thy children like Oline plants round about thy table. vers. 6. Yea, thou shalt see thy childrens children

and peace vpon Israel. Notable is that *Hof. 14. 5. 6. 7.* which serues to all purposes in this point intended, Read the place.

Applicatio

These may abundantly suffice to settle the minds, & hearts of any true beleever, vnder this tentation of griefe for want of children, that assuredly God wil fulfill their desire, if it be good for them. If this will not content any man, let him goe further and fare worser.

*Blessings
vpon posterity.*

The other promises concerning posteritie, are that God will blesse them, vnder which all good things belonging to them are contained. This is to be found in sundry of the former Scriptures alledged, but to adde a few more *Gen. 17. 7.* this is intended, as in all those places where it is said; *I will be the God of thy seed.* *Psal. 112.* is notably set out the happy condition of every one that truly feareth God, among all, this is not the least,

least; His seed shall bee mighty on earth, the generation of the upright shall be blessed. Psal. 37. 25. David tels vs what his experience was, saying; I haue beene young, and now am old, yet haue I not seene the righteous forsaken, nor his seed begging bread. Verse 26. He is ever mercifull and lendeth, and his seed is blessed. Prou. 20. 7. The iust man walketh in his integritie, his children are blessed after him. Esa. 44. 3. I will powre my spirit vpon thy seed, and my blessing vpon thy of spring. vers. 4. And they shall spring up among the grasse as Willows by the water courses. Esa. 61. 6. And their seede shall bee knowne among the Gentiles, and their of-spring among the people: All that see them shall acknowledge them, that they are the seed which the Lord hath blessed. Esa. 65. 23. the like Iere. 32. 39. is the same in effect; I will giue them one heart, and one way; that they may feare mee for ever for the good of

them and of their children. Besides these generall promises of blessing the posteritie of the faithfull, there be some more specially, as *Psalm. 102. 28.* The children of thy servants shall continue, and their seed shall be established before thee. *Pro. 11. 21.* Though hand ioyne in hand, the wicked shall not be unpunished, but the seed of the righteous shall bee delivered: So chapter *14. 26.* In the feare of the Lord is strong confidence, and his children shall haue a place of refuge. *Esa. 54. 13.* All thy children shall bee taught of the Lord, and great shall be the peace of thy children. *Prou. 13. 22.* A good man leaueth an inheritance to his childrens children, and the wealth of the sinner is laid vp for the iust. And many the like.

Applicatio

Behold ye parents, what good things God hath laid vp in store for your children after you, that as all they who feare the Lord, shall bee blessed in themselues with

with all needfull blessings, so they shall see all Gods blessings vpon their children after them, yea, vpon their childrens children to many generations; which is plainly promised in the second Commandement, that God will shew mercy to thousands of them that loue him and keepe his commandements; vnder which bee all needfull blessings contained.

The vsethen to bee made of all these blissings promised to the posterity of the faithfull, is this; That whereas godly parents having comfort in themselves, and oftfull of feares for their posterity, what shall become of them, especially in perillous times, this may and must quiet their minds, that God will be the God of their seed after them, and therefore they shall not want any thing that is good.

If any want this comfort, the fault is in themselves, that eithe

Vse.

Many want this comfort.

they know not, or at least beleeue not the sweet promises made to the posteritie of the faithfull.

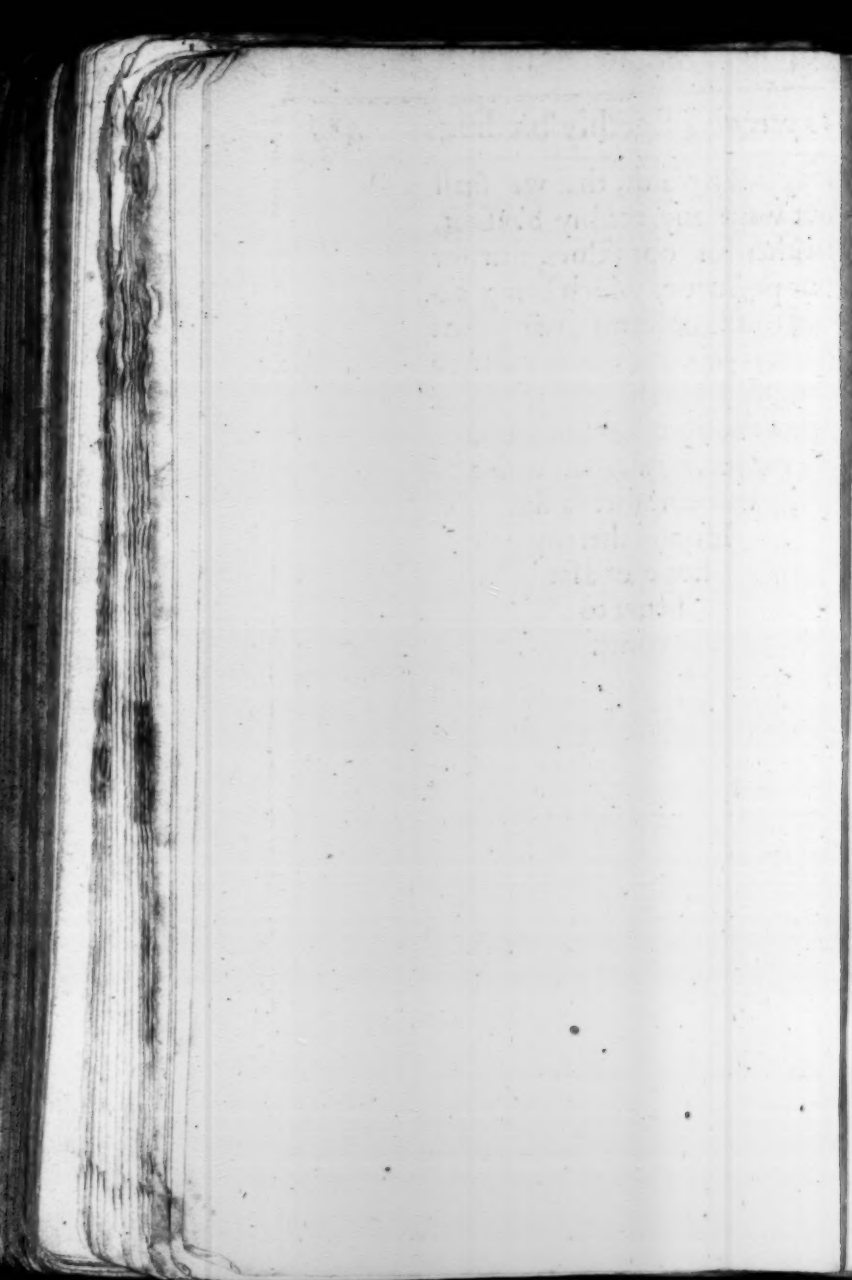
Remedie.

The onely remedie then of this feare is, to acquaint our selues with these promises, that in all temptations of this kind; wee may set them before vs, and so by prayer and meditation vpon Gods mercie in making these promises, and truth in performing what hee promisseth, we may come to beleeue them, and so rest vpon Gods mercy for his blessing on our children, as well as vpon our selues: which if we doe I cannot well see, what shall bee wanting to the full contentment of all Gods children, even in earthly blessings, which are so much desired, and the want whereof is so distastfull, and vnwelcome to our nature.

And thus to conclude this fift point, I haue shewed how wee
may

may liue by faith, that we shall
not want any earthly blessing,
neither for our selues, nor for
our posteritie, which being ad-
ded to all the former, will proue
there is no life comparable to
the life by faith, and therefore
this aboue all is to be labou-
red for, by all that desire
true comfort in this
life, and thereby
hope of a far
better to
come.

THE





THE
SIXTH
AND LAST

Generall Head of
living by Faith,

Is for

Perseverance.



Here is now, but
one thing wan-
ting (as farre as I
can see) to the
making vp of the
full comfort of the true belee-
ver, so much as may be attained
in this life, namely, how he be-

Y 5

ing

Perseverance is denied by some.

Sundry have written hereof.

ing so frayle every way, his enemies so many and strong, should be sure that he shall hold out to the end, and so over-comming *receiveth the end of his faith, the salvation of his soule*: which being a matter of so great difficultie, and so rarely attended, they be not a few who flatly deny this certaintie of perseverance; and many moe doe mistrust themselves herein, and thereby much weaken all the comfort of their life.

It shall be therefore highly needfull, to add this to the former, how a true beleever may attaine to this certaintie by faith, that notwithstanding all his owne weakenesse, and strength and malice of his spirituall enemies, yet he shall persevere to the end.

I intend not to make a treatise of this point of the perseverance of the Saints, either to proue the truth of the doctrine, or to con-
fute

fute the contrary errour, which is done alreadie and that soundly, as by argument, so by example, both by auncient and latter Divines.

But as in the former points, I haue chiefly laboured to strengthen the faith of Gods children, to depend vpon God, with hope and patience, for succour in all their necessities, spirituall and earthly: so in this, my onely labour shall be, to establish our hearts in this confidence, that *he who hath begun a good worke in vs, will performe it untill the day of Iesus Christ*. Which as it was the confidence of the Apostle, for the beleeuers in his time, so ought it to be ours, in all succeeding ages to the worlds end, seeing we haue the same promises whereon to build our faith, which they had, and which the Lord made to his people of old.

Let vs now then consider of these promises, and so make our vse

How to be
sure of per-
severing.

Phil. 1. 6.

Gen. 3. 15.

Gen. 17. 7.

vse of them. It is not to be doubted, but this was intended in the first promise which God made, that *the seed of the Woman should bruse the head of the Serpent*; and in that made to *Abraham*, that *hee would stablsh his covenant with him for an everlasting covenant*. Which is oft repeated; but seeing we haue very many more cleare promises hereof, we will passe by these.

2 Sam. 7.

14.

15.

This was plainly promised by God to *David* concerning *Salomon*, and afterwards astruly performed. *I will be his Father, and he shall be my sonne: if he commit iniquitie, I will chasten him, with the rods of men, and with the stripes of the children of men, But my mercy shall not depart from him*, Psal. 89. vers. 28. the like is recorded.

This is more generall spoken of the blessed man; Psal. 1. 3. *His lease shall not wither*. The booke of the *Psalmes* is full of these com-

comfortable promises, *Psal. 9. 10.* They that know thy name will trust in thee for thou Lord hast not forsaken them that seeke thee. And *verl. 18.* For the needy shall not alway be forgotten: the expectation, of the poore shall not perish for ever. *Psal. 15. 5.* Hee that doth these things shall never be removed; the like *Psal. 112. 6. 125. 1.* *Pro. 10. 30.* and *12. 3.* *Psalmc 23. 6.* Surely goodnesse and mercy shall follow me all the dayes of my life. *Psal. 48. 14.* For this God is our God for ever and ever, he will be our guide even vnto death. *Psal. 73. 24.* Thou shalt guide me with thy counsell, and shalt receiue me vnto glory. *verl. 26.* My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever. *Psal. 103. 17.* But the mercy of the Lord is from everlasting to everlasting vpon them that feare him.

In the writings of the Prophets we may reade many such promises

promises for perseverance, *Esay* 54.8. *But with everlasting kinnesse will I haue mercy on thee, saith the Lord thy Redeemer, chap. 55.3. Heere and your soule shall liue. And I will make an everlasting covenant with you, even the sure mercies of David: the like Ezek. 16.60. and 27.36. is a speciall promise to this purpose, I will put my feare into their hearts, that they shall not depart from me.* Many moe might be gathered out of the old Testament, but I feare some will thinke them too many; who if they shall well weigh, either the excellencie of these promises, or their owne backwardnesse to beleue them, when they most stand in need of them; then will they find all too little to vphold them against their feares of falling away.

*Ierc. 33.
39.40.
Esa. 59.21.*

Wee will therefore proceede to see what comforts for our perseverance are delivered in the

the new Testament, which wee shall find to be more cleare then the former, for that (as I thinke) wee be in more danger in this last age of the world, seeing *the Devill knowing his time is but short, is more full of wrath against Gods people, to seeke their overthrow.*

Rev. 12. 12.

This mooved our Saviour Christ himselte so much to comfort his Disciples, and so all the faithfull, *That hee would be with them unto the end of the world, and bids them feare not little flocke for it is your Fathers good pleasure to gine you the kingdome. Be of good comfort I haue overcome the world, which wee see is of great force to perswade them, they should neuer be overcome, but should hold out till they were received to glory: for further assurance whereof, hee confidently affirmeth, saying, Verily, verily, He that beleeveth on me, hath everlasting life, and there-*

Mat. 28. 20.

Luk. 12. 32.

Ioh. 16. 33.

Ioh. 6. 47.

therefore can never perish, or fall away, for further assurance it is said, *Ioh. 13. 1. That whom Christ loved, hee loved unto the end.*

1 Thes. 5.
24.

And what greater assurance can we desire and looke for then this, that *God is faithfull who hath called vs, who also will doe it, that is (as goeth before immediatly) Preserue our whole spirit soule and body blameles vnto the comming of our Lord Iesus Christ,* which is oft repeated 1 *Cor. 1. 9. and 10.*

2 Tim. 2.
19.

1. 3. 2 Thes. 3. 3. that wee might haue it in better remembrance and vse. And for confirmation hercof, it's said, *the foundation of God remaineth sure, grounded vpon this, the Lord knoweth who are his,* meaning that they whom God before the foundation of the world did choose, and ordaine to be saved, cannot possible perish; as it is sayd, *Mat 24. 24. If it were possible, intending, that it is not possible,*
for

for then should God be, either mutable to change his decree, or not Almighty, as not able to performe that which hee did purpose; both which be most blasphemous to thinke of God, for this cause Christ did bid his *Disciples reioyce that their names were writen in heaven,* Luk. 10. 20. yea more in the same place, *2 Tim. 2. 19.* is said that this foundation of the certaintie of salvation to all the Elect, hath a seale, which is after expressed in these words: *Let every one that nameth the name of Christ depart from iniquitie,* which I conceiue the same, which is said, *Ephes. 1. 13. That they after they beleaved were sealed with the holy spirit of promise, which is the earnest of our inheritance, untill the redemption of the purchased possession vnto the prayse of his glory.*

In both, this is meant, that the worke of true sanctification, which the holy Ghost workes in

How we be sealed.

in every true beleever, is an vnfallible marke that we are true beleevers, effectually called and elected to salvation by Christ, and therefore are sure wee cannot perish, but shall persevere and be saved. This is notably set downe, *2 Cor. 1. 21. 22.* *Now he which establisbeth vs with you in Christ, and hath annointed vs, is God, who hath also sealed vs, and given the earnest of his spirit in our hearts;* so that as true dealing men, doe make sure their grants and covenants by seales and giving of some earnest, which being a part of the price covenanted, doth assure the whole payment: so doth the most faithfull God, by these first fruits of the spirit of sanctification, assure vnto vs that wee shall never quite fall away from grace, but shall be fully sanctified by his holy Spirit at the time appointed. The Apostle *Peter, 2. 1. 10.* by this mooveth the faithfull

To make their calling and election sure.

And yet more, if this be not enough to assure vs, that we shal never fall away, but continue to the end and be saved, how often doth the Lord passe his word vnto vs, that his Spirit shal abide in vs for ever? Notable is that place of the Prophet *Esa. 59. 21.*

As for mee this my covenant with them saith the Lord; My Spirit that is vpon thee, and my wordes which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever.

By this did our Saviour Christ much labour to comfort his Disciples, who were full of sorrow to hear of his leaving them; And I will pray the Father, and he shall giue you another Comforter, that he may abide with you for ever. Even the Spirit of Truth, whom

Christ.

Ioh. 14. 16.

17.

whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth in you, and shall be in you. So againe, *Ioh. 15. 16.* Yee haue not chosen mee, but I haue chosen you, and ordained you, that you go and bring forth fruit, and that your fruit should remaine. *Ioh. 16. 22.* Your ioy shall no man take away: and more to like effect, as *Iohn 10. 28. 29.* I giue them eternall life, and they shall never perish; &c.

1. Iohn

So the beloved Apostle *Iohn*, wrote his first Epistle to this end especially, to confirme the faithfull in the certaintie of their salvation, that they should not fall away as many hypocrites, then did, and daily doe. To this end, as he setteth downe sundry markes, whereby they may proue themselues to be in the state of grace; so he giues many comfortable promises, that they shall continue, and abide for ever, and

1 Ioh. 2. 24.

and more especially, chapter 2. verse 27. *But the anoynting which yee haue received of him, abideth in you, and yee need not that any man teach you, but as the same anoynting teacheth you of all things, and is truth, and is no lye; and euen as it hath been taught you, yee shall abide in him, &c.* Chap. 3. 2. *Beloved, now are we the sonnes of God, and it doth not yet appeare what we shall be: but wee know that when he shall appeare we shall be like him, for we shall see him as he is.* verse 9. *His seed remaineth in him, and much more in this chapter and the rest, I need not rehearse all.*

To shut vp this point. A principall cause of this certaintie of our perseverance, is that which the Apostle *Peter* exprelleth saying; that *their inheristance is reserved in heaven for them, who are kept by the power of God, thorough faith unto salvation.* And to like effect the Apostle *Iude* closeth

27.

1 Pet. 1. 4. 5

seth his Epistle with these words; *Now to him that is able to keepe you from falling, and to preserve you faultlesse, before the presence of his glory with exceeding ioy, to the onely wise God our Saviour, be glory and maiestie, dominion and power, now and ever, Amen.*

Application

Thus haue I gathered (you may see) good store, yet not all of those comfortable promises which God hath made to his Church in all ages, to confirme their faith, that seeing hee hath freely loued them, chosen them, and called them to be his, therefore none shall ever be able to pluckethem out of his hand. What remaineth then for vs (who be compassed with such a cloud of testimonies, which all agree in one) but to be perswaded with the Apostle, *Rom. 8. 38. 39. That neither death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things*

things to come: Nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Iesus our Lord.

Let vs then whensoever wee fall into this temptation, (oh, I shall never be able to hold out: I find my corruption so strong, or if I should be called to any such fiery triall, as in *Queene Maries* dayes, I shall never be able to indure them, but shall (as many then did) for feare fall away, and deny the truth.) Let vs I say, against this tentation set the many promises which the Lord hath made vnto vs, that he will never leaue vs nor forsake vs, yea more, that we shall be kept by his power vnto salvation, that hell gates shall not prevaile against vs; with many the like, whereof before: that duely wayghing these, and the faithfulness of him who hath promised them, we may comfort our hearts

Heb. 12. 2.

Ioh. 10. 29.

hearts, that he who hath begun the worke of grace in vs, will never giue it over til hee hath fully finished it; for as *he is the author of our faith: so is he the finisher of it. And he is stronger then all, so that none shall be able to plucke vs out of his hand.*

1 Pet. 1. 23.

Be then of good cheare thou poore soule, who findest some worke of grace begun in thee, yet feeling thine owne infirmities, and oft oppressed with many and sore tentations, and beholding or hearing of the fals of many great professors, art much shaken, and filled with feares offalling away; for assure thy selfe, that (*being borne againe not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth for ever*) it is not possible thou shouldst perish, or ever loose that faith and grace which is begun in thee, neither canst thou *sin vnto death*, (as I vnderstand the Apostle

1 Iohn

1 *Ioh. 5. 16.*) seeing this immortal seed remaineth in thee.

And this I will adde, for the comfort of all such as bee troubled with these feares (that they shall never hold out to the end, and thereby be stirred vp to bee more diligent in the vse of the meanes ordained for their growth in grace, and perseverance therein) that I never did know, or heare of any such to fall away: but vsually they who finally fall away, are such as bee secure, and presume of Gods mercy, that they shall stand, when others fall, and take this withall, that then wee be strongest, when wee be weakest, that is, when feeling our owne weakness, and distrusting our selues, we run to God, and relie vpon him in all our necessities, which is that I haue laboured to effect in all this Treatise. The summe whercof I will in few words set downe, as for the helpe of me-

Z

mory

Humble
never full.

Who fals
away.

Summe of
all.

mory, so for the quickning of our spirits more to labour for this happie life by faith, which both in life and death will be our chiefe comfort.

1. Part.

For so much as the liues and deaths of the most professours of Christian Religion, doe shew that few attaine either that comfort of salvation, or conscience of holy cōversation, which God hath prepared for true beleevers. My maine scope hath bin to redresse this sore evill, and to this end I haue shewed that this blessednesse is enioyed onely by living by faith, and what saving faith is, how it is gotten, & how we may know that wee haue it, both by the causes and effects, ioyned together, not separated. Wherein seeing many be deceived on either side, some presuming, others mistrusting, there be plaine markes of soundnesse set downe, whereby every one may try himselfe.

In

In the next place we are taught how to liue by faith : heerein what it is to *liue by faith*, and how this is obtained, which is by due application of Gods promises, whereto is required serious meditation, and prayer, wherein seeing few be so fervent, as in this case ought to be, the singular gaine hereof is largely layd downe, both for consolation, and for reformation of our liues; and herein foure rules, which be of excellent vse.

The second part of this Treatise is a direction how to apply to our particular necessities Gods promises: which being of diuers sorts, absolute, or conditionall, simply necessary, or with limitation, generall or speciall, are all accordingly to bee considered. All of these being so exceeding many to bring them to some easie order, for our better vse of them all, they bee drawne to six heads, to which all may be well referred.

2. Part.

I

The first whereof concernes the assurance of our salvation by Christ, herein first such generall promises as containe all the benefits by Christ.

In the next place is more specially shewed how wee may be more assured by faith of our iustification, in both the parts thereof, 1. *the forgiveness of sinne*, 2. *the imputation of righteousness*. And likewise of the fruits of these, which be 1. *our Reconciliation*, 2. *our Adoption*, 3. *hope of glory*. For further proof that wee be Gods children, wee haue assurance by sense, when we see the spirit of God working in vs such graces, as cannot be in truth in any, but such as shall be saved. Among which 1. *Faith* it selfe is chiefe. 2. *The gift of the Spirit*. 3. *Sincere obedience*. 4. *Promises made to many particular graces, as to the loue of God, and of our neighbour, to the feare of God*. And so to all other fruits
of

of faith, which be markes of salvation. And because many weake, yet true belcevers, haue no feeling of their faith, and thereby bee sore discouraged, there bee foure markes of true Faith where it cannot bee seene. Sundry other promises of Gods favour to strengthen our faith.

The second generall head of these promises for the strengthening of our faith concerning the *mortification of our corrupt nature*, wherein our faith being so weak, wee haue manifolde encouragements to assure vs of a full and finall victory. The generall promises, that *God will cleanse vs from all unrighteousnesse*, may suffice for all particulars.

The third generall head of promises, is to assure vs of all needfull grace to leade a godly life, herein 1. how to obtaine this grace: 2. to assure vs our weake obedience shall be accepted.

In what speciall duties in every Commandement wee be most failing. Generall promises that wee shall want no saving grace, with the right vse of these. For our further helpe, God hath made many promises of particular graces. 1. *That he will teach vs.* 2. *That hee will set our hearts in frame.* 3. *That he will giue vs faith, trust, hope, ioy,* (which few attaine to for want of faith) *to loue and feare him,* with th right vse of all. Whereas wee faile much in all holy exercises, God promisetht he will both assist vs, and accept vs in them, as in *Prayer, few prayers made in faith.*

This is to bee referred to all spirituall Sacrifices. Whereas there is much vnfruitfulnesse in the exercises of the Word and Sacraments, even in such as haue true grace, through want of faith; the remedie is to apply Gods promises (which be many) especially when they goe
to

to these duties. The Sacraments be much more abused, the remedie is to consider Gods faithfulness in the seales.

The fourth head concerneth afflictions, wherby many be discouraged, no helpe but by faith.

4

Four grounds of comfort. 1. All afflictions come from God, and that to all his children. 2. In what manner God afflicteth his, most wisely, and most lovingly, his wisdom is in the meetnesse of the correction, and in the iust measure and continuance thereof, Gods loving and tender dealing with his, is plentifully set out vnto vs for our comfort. 3. the excellent endes and fruites of afflictions, generall is blessednesse. 3. speciall benefites by afflictions, 1. they be *tryals of our strength and weaknes*, many iudge amisse, and bee mis-iudged by others. 2. Benefit by afflictions is, wee bee purged from our corruptions. 3. By these Gods

graces in vs be quickned, specially faith and patience. All which benefits being so desired, and not attained without afflictions, should make vs reioyce in them.

4. comfort in afflictions, God will helpe vs, and deliver vs.

5

The fift head, is that we shall not want any earthly blessing needfull. 1. generall promises. 2. particular. 1. long life. 2. health. 3. wealth. Under welfare many other be contained. 4. good name. 5. and lastly, for our posteritie, 1. That God will increase them. 2. Abundantly blesse them.

6

The sixt and last head of promises for our living by Faith is for *Perseverance*, which being not onely doubted of, but gain-said, God hath spoken much for our comfort, on which wee are oft to meditate, that we may hold out to the end, and so overcoming we may enioy all those rich promises mentioned in the 2. and 3. chapters of the *Revel.*

This

This is the summe of that which more at large (according to my poore ability) I haue layd out in this Treatise: what I haue sought herein, I must leaue to him who knowes and shall iudge even my intention, as well as my actions; what may bee the profite heereby to Gods people, the effects shall shew.

And this I may say, that had I not conceived good hope therof, I shuld never haue spent so many yeares about it. And if I had not beene much encouraged by sundrie men of good esteem in our Church, who persuing it, after a sort charged me, not to bury my labours, but to communicate them to all that will receiue them, mine owne meane conceit of my selfe and labours, would haue kept them stil close from so publike a view and censure.

Now to shut vp all, I doe instantly beseech in the Lord, eve-

Exhortati-
on to labor
for faith.

ry soule, who truely lamenteth his want of comfort in Gods favour, in all his necessities, and weaknes of obedience in all duties required, both which doe principally arise from the want and weaknes of faith: that they would *aboue all* (as the Apostle himselfe exhorteth, *Ephe. 6. 16.*) labour to get, and strue to maintaine this precious grace of saving faith, in such manner, and by such meanes, as in this Treatise hath beene set downe.

And for the better attaining hereunto, their owne experience shall shew how needfull it shall be to make this a daily practise, to meditate vpon Gods promises, specially such as most concerne their present condition, and to this end to commit to memory, and to learne without Booke one or two principall promises for every purpose as I haue set them downe, or themselves may obserue, that so they may

To learne
speciall
promises.

may haue them ready for their
vse.

As for example, when they
would goe to Prayer, thinke
seriously of that promise, *Rom. 8.*
26. Likewise the spirit also helpeth
our infirmities: for wee know not
what wee should pray for, as wee
ought; but the spirit it selfe maketh
intercession for vs, with groanings
which cannot be uttered. vers. 27.

And he that searcheth the hearts,
knoweth what is the minde of the
spirit, because he maketh intercessi-
on for the Saints, according to the
will of God. Or that of *Iames 1. 5.*
If any of you lacke wisdom, let
him aske of God, who giveth liberal-
ly to all men, and upbraideth not:
and it shall be given him. I make
no doubt but the due conside-
ration what God hath said in ei-
ther of these, will put life into
any Christian heart, more com-
fortably to set himselfe to this
holy dutie.

The like is to bee done when

Prayer.

Callings.

we

wee goe about our callings.
*Psal. 121.8. The Lord shall pre-
 serve thy going out, and thy coming
 in, from this time forth and for e-
 vermore.*

Afflictions.

So when any crosse befallerh
 vs, remember that vnvaluable
 promise, *Rom. 8. 29. Also wee
 know that all things worke together
 for good, to them that loue God, to
 them who are the called, according
 to his purpose. And that 1 Cor. 10.
 13. There hath no temptation taken
 you, but such as is common to man,
 but God is faithfull, who will not
 suffer you to be tempted aboue that
 you be able: but will with the tem-
 ptation, also make a way to escape,
 that ye may be able to beare it. The
 same is to be said for the rest, as
 more largely hath beene hand-
 led.*

To set a-
 part some
 time every
 day.

To this end I doe advise eve-
 ry one to set apart some time e-
 very day (if there be no iust hin-
 derance) to this dutie of nourish-
 ing their faith, by prayer, and
 me-

meditation on Gods promises, which although I feare it bee rarely practised yet I dare commend it to be of admirable gaine to all good purposes, and holy practises of Christianitie, even in dayes of prosperitie, though more specially in times of adversitie.

And herein, the more to stirre vp all who desire to *see the goodnesse of the Lord in the land of the living*. I will adde this of mine owne experience, both in my selfe, and others not a few, with whose state I haue bin acquainted, that as there can be no sound comfort in any part of our life without faith, and yet nothing more hard to keepe in life, then true faith: so this is the chiefe cause, why so few find that good assurance of their salvation, that comfort in afflictions, that power against their corruptions and that growth in grace, which full well they might, if the

Psal. 17. 13.

Hard to
keep faith
in life.

Cause here-
of.

2 Cor. 13. 5

Iude, 3.

Last sure.

the fault were not in themselves, for that they do not make this a daily practice to examine themselves, *whether they be in the faith* (as the Apostle exhorreth): that so finding their weaknesse, they might bee stirred vp more constantly and painefully to *strive for the maintenance of their faith*: whereof they shall haue such daily vse, that without it there can bee no proceeding, but rather a daily decay in all Christianitie.

In consideration of all which I make this my last sure to all such, onely to make triall of this dutie of daily nourishing and increasing their faith, which if they shall endeavour not slightly, but carefully with knowledge & conscience, I make no doubt, but that they shall finde, at least so much as shal encourage them to goe forward, till they shall be further satisfied, onely we must referre to God, both the time when,

when, and the measure how much, it shall seeme good to his wisdometo bestowe on vs.

And for my part, I will not cease to pray vnto God for them all, that hee would *fulfill all the good pleasure of his goodnes, and the worke of Faith with power.*

Sobe it.

FINIS.

117

Journal of the

First Expedition to the

North Pole

by

Dr. John A. Smith

and

Dr. John B. Jones

with

Dr. John C. Jones

and

Dr. John D. Jones

and

Dr. John E. Jones

and

Dr. John F. Jones

and

Dr. John G. Jones

and

Dr. John H. Jones

and

Dr. John I. Jones

and

Dr. John J. Jones

and

Dr. John K. Jones

and

Dr. John L. Jones

and

Dr. John M. Jones



The principall matters
contained in this
Treatise.

Page.

- 1 Few attaine to that sweet
estate they might in this
life.
- 2 So little comfort in certaintie
of salvation.
- 3 Or constancie in holy conver-
sation.
- 4 To live comfortably, and die
happily is attained onely by
Faith.
What is to live by Faith.
- 5 Herein be contained two pillars
of Christian profession;
1. All grace wee want is to be
had onely in Christ.
2. All this grace in Christ is
ours by Faith onely.
- 8 Many seeke for pardon by
Christ,

The Contents.

Pag.	
	<i>Christ, but not for sanctification.</i>
12	<i>Faith iustifieth as a weak hand receiving Christ, who alone iustifieth.</i>
	<i>Iustifying faith is a beliefe of the Gospell whereby wee receive Christ offered.</i>
13	<i>Many deceived in the matter of faith. 1. worke of faith is to beleue.</i>
15	<i>What is to be beleved, the Gospell historicall faith.</i>
16	<i>2. Worke of faith is to receive Christ offered in the Gospell.</i>
18	<i>How faith is got, 1. the ground of faith, 2. how to build on this ground.</i>
19	<i>Many mistaking, dangerously build faith on good life.</i>
20	<i>Onely ground of faith is Gods truth revealed in his Word.</i>
26	<i>How to build faith on the word</i> <i>3. things to be considered.</i> <i>1. What is promised? Christ and all his benefits.</i>

The Contents.

Pag.

- 28 2. To whom? to every soule to whom the Gospell is preached, so that no sin may marre any from beleeving.
- 31 Who promiseth? God who is most able, 2. willing. 3. faithfull.
- 34 The lowest degree of faith. Its possible that I shall be saved. Gods willingnesse to saue is a chiefe mover to beleene.
- 37 3. Motiue to beleene is Gods truth. God hath said it, therefore I beleene it shall be.
- 40 What a sin it is not to beleene, and how damnable.
- 41 First looke to haue faith rooted before fruits.
- 42 None can beleene without Gods Spirit draw him.
-
- 44 How one may know that hee hath faith, 1. by the causes.
2. by the effects, ioyntly.
- 45 I. God enlighteneth the understanding, truely to know
our

The Contents.

Pag.

our misery, and the only way
of recovery by Christ.

2. Moves the heart to sound
sorrow for our miserie, with
desire of the remedie.

3. Drawes to accept Christ
freely offered.

46 Tryall of sorrow to be sound, is
that it never dries up the
cause remayning.

47 Tryall of our desire, is the more
we taste the more we desire.

48 Tryall of our faith to be sound,
though weake.

This tryall of faith by the cau-
ses is surest not so manifest.

50 Tryall by effects, principall bee
ioy, and lone, which be vaine
if they come not from faith.

51 Many deceived build faith on
their change, which is a fruit
of faith.

All effects of faith contained
under receiving of the Spirit.

53 The Spirit is knowne by these
two effects of ioy and lone.

These

The Contents.

Pag.

These be vnseparable yet not alike sensible, as in fire, light, and heate.

Many a weake beleever feels no ioy, yet may see true loue of God in himselfe.

56 *Heerein many bee deceived on both sides. Good care is to be used.*

57 *1. Marke of soundnesse in a young beleever, is feare of being deceived.*

58 *2. A sight and sorrow for our wants, with a hanging after more grace.*

59 *3. To bee as good in deed as in shew.*

60 *4. When our obedience is vniuersall, hating all sin, loving all vertue.*

63 *2. When we looke to the right manner in every duty.*

66 *Sound comfort ariseth out of all these together, not one alone.*

67 *Faith without fruit is a dead stocke.*

Fruits

The Contents.

Pag.

- Fruites without faith are as wilde grapes.*
-
- 67 *How to live by faith.
What it is to live by faith.
How this attained.*
- 71 *For attaining to live by faith,
1. call to minde Gods promi-
ses, 2. apply them.*
- 74 *Great will be the gaine hereby.*
- 75 *How to apply the promises.*
- 77 *Application must be made:
both to { persons.
 { condition.
This is done by meditation
and earnest prayer.*
- 78 *All promises which be not spe-
ciall to some, belong to all
Gods children.*
- 81 *God entayls his promises to se-
verall estates: so they must be
applied.*
- 83 *2. Means of application is pray-
er, that God would guide and
perswade us.*
- 86 *Though the gaine hereof bee
great,*

The Contents.

Pag.	
	great, yet few will labour for it.
90	Mr. Rich: Rogers in his Treatise of the priviledges.
91	Benefits by faith, see Rom. 5. 1, &c. 1. is Reconciliation.
92	2. Adoption. 3. joy of salvati- on, yea openly to expresse it: in { word. deed.
96	A glympse of the glorie to come.
98	4. Reioyce in afflictions, which bring foorth many good ef- fects, patince, experience, hope not ashamed.
105	Gods love is shed abroad.
107	God in the Scripture is most large in his promises.
109	Another great benefit of li- ving by faith, is holy life.
110	Sore corruptions in professors for want of faith.
112	Great strength of sin abideth in the regenerate.
116	Onely way to overcome sin, is

The Contents.

Pag.	
	is by faith.
117	4. Rules of mortification.
	1. To finde out our chiefeſt ſinnes helps to finde out our ſixnes.
118	2. To get our ſoules weary of our ſinne by the great hurt thereby.
119	3. To get power from Chriſt by faith to mortifie ſin.
120	4. Armed with the former graces to fight againſt our ſinnes.
126	4. Rules to enable all good duties.
	1. To get knowledge, what we ſhould doo and how.
129	2. To get our hearts readie to any duty, by the gaine thereby.
130	3. To fetch by faith power from Chriſt.
136	4. With this knowledge, deſire, and faith to ſet upon all duties.
137	Not one of theſe rules for leading

The Contents.

Pag.

leading a godly life can bee
spared.

No life to be desired, but this
by faith.

139 Conclusion exhorting to em-
brace the direction follow-
ing.

Second part.

144 In this 2. part, how to apply
Gods promise, what is
meant by Gods promises.

Declaration of Gods will.

145 Gods will } absolutely.
is revealed } conditionally.

Conditionall promises proper-
ly belong to the covenant of
workes.

Promises of the Gospell bee
free, vnproperly conditionall.

149 Some things be promised sim-
ply, others with limitation

150 Some promises bee generally
offered to all to whom the
Gospell comes, therefore none

151 should shut out themselves.

A a

Spe-

The Contents.

Pag.	
152	<i>Speciall promises to speciall duties must be so applied.</i>
153	<i>Six speciall heads wherein we haue vse of our faith.</i>
155	<i>1. Concernes the assurance of salvation, on which all other depend, wherein specially of our iustification.</i>
156	<i>Twofold certainty, 1. by faith rests only on Gods word, 2. by sense & feeling, which is by Gods grace on vs.</i>
158	<i>What benefites bee promised, and to whom.</i>
159	<i>The first and chiefeest thing promised is Christ, promised to all ages.</i>
161	<i>Vse. If they, much more wee should rest on Christ.</i>
163	<i>The names Iesus, Christ, be of force to confirm our faith.</i>
169	<i>Generall benefits by Christ, saue vs; alight, our life.</i>
	<i>God is well pleased in Christ with vs, great helpes to faith.</i>

In

The Contents.

Pag.	
174	<i>In these generalls we haue a view of all particular benefits in Christ.</i>
175	<i>When specials be wanting, run to these generalls.</i>
177	<i>Looke for nothing in thy selfe to cause thee to beleeeve.</i>
178	<i>Many doubt the promises be not offered to them, & therefore cannot beleeeve.</i>
179	<i>There is no speciall difference before faith, and therefore the Gospell is generally offered.</i>
180	<i>In beleeeving, looke not on Gods decree, but vpon his word.</i>
181	<i>Gods willingnesse to save all to whom he sends the Gospell.</i>
183	<i>First special benefit by Christ is our iustification. What it is.</i>
186	<i>God indifferently offers iustification to all.</i>
188	<i>1. Part of iustification, i. ser-</i>

The Contents.

Pag.	
	<i>givenes of sin is freely offered to all sinners.</i>
191	<i>How to apply the promises of forgiveness of sin.</i>
193	<i>2. Part of iustification, how we attain perfect righteousness.</i>
198	<i>First fruit of iustification is reconciliation, how to apply it: here is peace.</i>
206	<i>2. Is Adoption, how to be assured hereof, two objections answered.</i>
112	<i>3. Is hope of glory, which God hath granted for our comfort here.</i>
221	<i>Obserue those Scriptures wherein Christ is offered.</i>
222	<i>Wee must beleeve before our hearts be changed.</i>
223	<i>Faith it selfe is a prooffe we be Gods children.</i>
227	<i>The gifts of the Spirit be evidences that wee bee Gods children.</i>
230	<i>Keeping of Gods command</i>
	<i>is</i>

The Contents.

Pag.	
	<i>is a sure marke of salvation.</i>
234	<i>Our loue to God is a sure prooffe we are loved of him, no cause of it.</i>
236	<i>So is our loue of our neighbor, specially our brethren.</i>
238	<i>Tryall of our loue to be sound by the roote of faith, and fruit of obedience.</i>
239	<i>1. Fruit of loue to God, is feare of God.</i>
241	<i>Tryall of true feare.</i>
243	<i>Sundry other fruits of faith, markes of Gods children.</i>
245	<i>Foure markes of an insensible faith.</i>
248	<i>How all other blessings de- pend on the assurance of sal- vation.</i>
249	<i>What great fauours God pro- miseth to his people.</i>
257	<i>Second general point of living by faith for mortification.</i>
258	<i>Here onely what promises to mortifie sin.</i>

The Contents.

Pag.	
264	Great encouragemēts to fight against sin.
269	We haue examples of all the faithful who haue overcome their greatest sins.
272	Its much to be bewailed that so few enioy this victory.
272	Some through security.
273	Others be discouraged.
275	Promises are not made for e- very sin, neither need they. Wee must apply generall pro- mises to our particulars.
276	Ioyning fervent prayer to our daily Meditation we shall preuaile.
277	Third generall, how by faith to liue holily.
279	How ever some thinke, it is hard to lead a godly life.
280	The faithfull be oft foyled.
281	What is required to please God.
284	Two branches of this point, 1. how to get grace to liue well. 2. how

The Contents.

Page.

1. how to be accepted.
Chiefe duties in every Com-
mandement, wherein is great
failing.
- 289 Hard to bee perswaded that
God wil accept our obedience.
- 291 How we may be sure we shall
want no needfull grace.
- 295 Generall promises for sanctifi-
cation how to bee applied.
- 297 For helpe of our distrust God
descends to many particu-
lars.
- 298 God promiseth to teach vs.
300 To set our hearts in frame.
303 To worke in vs faith, trust,
hope, which be used as one.
- 306 To make vs ioyfull, yet how
few attaine it.
- 314 No holding out without this
ioy.
- 316 God promiseth to make vs
loue him.
- 320 To make vs feare him.
- 325 Wee performe holy exercises
with little faith & comfort.

There.

The Contents.

Pag.	
326	<i>There is flesh in our best duties, & spirit in our weakest.</i>
327	<i>A sleepe prayer offered in faith is accepted.</i>
329	<i>We be subiect to pride in our best duties, and to doubt in our worst.</i>
331	<i>God will assist vs in his service.</i>
334	<i>Difference of prayer in spirit and in speech.</i>
335	<i>God will teach vs to pray.</i>
339	<i>God will accept our prayers, and other holy services.</i>
347	<i>Great need of these promises.</i>
348	<i>God will accept our sacrifices.</i>
354	<i>Why Gods word is unprofitable. The remedie.</i>
356	<i>How to apply the promises.</i>
365	<i>Sacraments more unfruitfully used.</i>
371	<i>Chiefe benefits by Baptisme.</i>
377	<i>How to finde comfort in the Sacraments.</i>
379	<i>Fourth head, of afflictions.</i>
	<i>Mary</i>

The Contents.

Pag.	
	<i>Many hindred by afflictions.</i>
382	<i>No helpe but by faith.</i>
383	<i>Here onely of outward, of inward and spirituall in the three former.</i>
384	<i>Foure branches of this head.</i>
385	<i>All afflictions come from God and that to all of his.</i>
387	<i>2. In what manner, 1. in wisdom, 2. in love; these be never separated.</i>
388	<i>Gods wisdom is in meet corrections, & in iust measure.</i>
393	<i>When wee set our hearts too much on any earthly thing God crosses it.</i>
394	<i>God moderateth the afflictions of his children for the quantitie.</i>
398	<i>So for the continuance of them.</i>
402	<i>Gods loving dealing in afflicting his.</i>
407	<i>The worthie ends why God afflicteth his.</i>
408	<i>The godly haue reioyced in afflictions.</i>

Bene-

The Contents.

Pag.	
409	<i>Benefits by afflictions, general, Blessed.</i>
411	<i>Three speciall benefits by af- flictions, 1. tryals, 2. purges, 3. to sanctifie.</i>
415	<i>Many iudge amisse of them- selues, some better, some wor/c.</i>
417	<i>By tryall the grace of the god- ly is seene to the world.</i>
418	<i>By these wee be purged from our corruptions.</i>
425	<i>By these Gods graces are quickned.</i>
426	<i>Faith and patience be more stirred vp by afflictions.</i>
431	<i>Application of these three be- nefits by afflictions. We should labour to reape the fruit of affliction.</i>
434	<i>Fourth ground of comfort in afflictions, is Gods help.</i>
440	<i>God will deliver his cnt of troubles.</i>
445	<i>The fift head of living by faith,</i>

The Contents.

Pag.	
	<i>faith, is for earthly blessings.</i>
447	<i>God hath so provided earthly, that we may the better serve him.</i>
	<i>Many generall promises for this life containing all.</i>
454	<i>Particular earthly promises for long life, on which all other depend.</i>
459	<i>Answer to object: that wee may desire wealth.</i>
460	<i>Health and strength of bodie promised.</i>
466	<i>Wealth abundantly promised.</i>
472	<i>Vnder welfare bee contained favour with God and man, peace, reioycing, good successe, safety, freedom from all evils, all which bee promised.</i>
475	<i>Good name, a great blessing, is oft promised.</i>
479	<i>Posterity increased and blessed.</i>
482	<i>More particular blessings, with the application of them.</i>

The

The Contents.

Pag.	
489	The sixt and last head of living by faith, is for perseverance.
502	Application of these promises.
505	The conclusion; with a sum of the whole.
513	Exhortation to labour for Faith.
514	To learne speciall promises without booke.
516	To set apart some time every day, heereof to make some tryall.

FINIS.

112

for their art.